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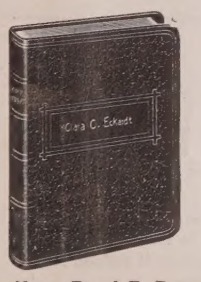

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A Weekly Record of the News, the Work, and the Thought of the Church

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ALL THINGS began in order, so shall they end and so shall they begin again, according to the ordainer of order and mystical mathematics of the city of heaven.—*Browne.*

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VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 5, 1916 NO. 14

EDITORIALS AND COMMENTS

The Church in the Middle West

THE publication of the Journal of the second synod of the Province of the Mid-West makes available two remarkably informing documents that were presented to the synod at its sessions in Chicago last October. These were "Surveys" of the province in the fields of Missions and of Religious Education. Both are productions such as we do not often find in the literature of the Church and both would justify the most careful study on the part of thoughtful men and women not only within the borders of the province but throughout the country. The states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, which compose the province, comprise nearly one-fifth of all the people of the United States, and are, and always will be, a strategic center in this country.

The educational survey we shall hope to review in a later issue. To the missionary survey we now invite attention; and if this consideration assumes the character very largely of a mere resumè of the contents of the report that was presented to the synod, it is because the facts speak very largely for themselves.

The report shows the population of the province to be approximately 20,000,000, being about one-fifth of the population of the United States. There are within the twelve dioceses of the province 876 congregations of the Episcopal Church, of which only 327 are described as self-supporting, and of these only 268 have an income of more than $1,500 a year. There are 729 clergymen, of whom 562 are engaged exclusively in parochial work. There are 23 lay readers conducting public service in places where there are no clergymen, and 17 deaconesses engaged in parochial and mission work. Sisterhoods are engaged in educational and mission work in four of the dioceses.

There are reported within the province 139,453 communicants, being considerably less than one per cent. of the total estimated population. There appears, however, to be a substantial rate of increase. Educational and benevolent institutions are larger than would be anticipated from so weak a constituency.

From these figures the missionary survey proceeds to draw the deductions that the most pressing obligations resting upon the province are:

"1. To stand by and strengthen our feeble congregations. 2. To increase the number of parishes. 3. To multiply the Church's membership within the province.

"There are 438 counties within the province. In 116 of these the Church has no organized work, and in 134 of them no church building of any kind. The population of the 116 counties is about 2,500,000. There are 502 towns of over 1,000 population (not including such towns in Southern Ohio) in which the Church is not represented. The strictly rural population scarcely knows that there is an Episcopal Church." In those counties in which the Church is not represented some are already described as "overchurched," but in others the report states, "not sufficiently supplied." Reports indicate that generally more than half the population belongs to no religious body whatever, and in one county of Western Michigan it is stated that the unchurched population reaches 87 per cent. of the whole. On the other hand, it is explained that in statistics of many bodies, children are excluded from the number of church members, so that the case is somewhat exaggerated. Without doubt it is sad enough. The survey proceeds to show the grave necessity for planting the Church among the rural populations, which are the feeding places for the cities.

How this is to be done does not wholly appear. That the specially rural dioceses of the province cannot deal adequately with the situation appears to the committee obvious, yet it does not recommend that a third form of missions known as Provincial missions be added to diocesan and general missions, which would be confusing.

"The apportionments for general missions against the dioceses in this province for the year ending September, 1914, were $138,817. The amount paid was $84,249 (not including specials). This was a gain of $4,267 over the previous year.

"The appropriations from the Board of Missions to seven of the dioceses in the province were $34,442 for the year ending September, 1914. The net amount, therefore, given to the Board of Missions by this province was about $50,000 for the year ending September, 1914. For the year ending September, 1915, the contributions to the general Board, including $31,000 Emergency Fund, were $117,249 or $82,907 net to the Board, over and above the Board's appropriations within the province. It is to be noted that at the same time that the province contributed the entire sum of $31,000 to the Emergency Fund, it increased its contributions toward the apportionment by some $2,000 and its contributions to diocesan missions by $1,687. The contributions to diocesan missions for the latest fiscal year for which a report was made were $75,242.14."

There is a careful consideration of missionary agencies and methods, in which it is shown that the Duplex Envelope is largely used, but yet that it is not everywhere utilized to the extent that it might be. The recommendation of the committee finally is that "the well-known, successful methods of the Every-Member Canvass, Duplex Envelopes, and Mission Study Classes be put into immediate operation throughout the entire province." It was also commended to the dioceses to consider the rarity of the employment of lay readers in places where there are no clergymen, the scarcity of deaconesses, the total lack of associate missions, the very few Sunday school missions, the complete lack of religious orders for men, and the scarcity of those for women within the province.

It was also suggested that all these facts be presented to the Board of Missions with the information that, in the opinion of the synod, the expenditure of at least $25,000 a year in addition to the amount now being devoted to Church extension within the province is required, and the request be made that the Board should "appropriate, as soon as possible, an additional sum of $25,000 a year to be distributed by the synod of this province"; the synod pledging itself to make every effort "to raise within the province larger sums of money for general missions than heretofore, and it requests that the increase over the present contributions be applied as far as may be necessary on this additional appropriation." It was also urged upon the Board of Missions "that the experience of this province in raising $31,000 for the Emergency Fund, resulting in no

decrease, but, on the contrary, in an increase in regular contributions to both general and diocesan missions, indicates that this province is ripe for a forward movement in mission work."

Each of these suggestions, presented in the form of a resolution, was endorsed and adopted by the synod.

HERE IS A CONDITION in which:

With only 268 parishes having an income in excess of $1,500 a year, Church organizations and services are maintained in 876 separate places, and in addition there was sent last year to the General Board $82,907 more than was received from it.

There may be other parts of the country in which the Church is doing the counterpart of this work; but in those sections in which the Church is strong, in which parishes were well established and provided for, often with endowments, during earlier generations, we are confident that the load that is being carried by the Church in the Middle West is not fully appreciated. Further west the responsibility of the general Church for assisting in the missionary work of dioceses and districts is much more adequately recognized. Appropriations from general funds are larger. Expectations from them are smaller. Nowhere else, perhaps, is so much work maintained without outside assistance as here. Only seven of the twelve dioceses receive aid—aggregating, in all, $34,442—from the general Board. And the expectations for assistance in the general work of the Church admit of no credit to these dioceses for what they are trying, under great odds, to do for themselves.

Even within the province it is not easy to administer relief from the stronger to the weaker dioceses; and the weakness is by no means uniform. The Church bears a much greater ratio to the population in Ohio, Michigan, and Wisconsin than in Illinois (outside of Chicago) and Indiana. The Ohio valley, west of Cincinnati, is almost wholly lost to the Church, if not to organized Christianity in general. The common failure to count children of professing Christians as "church members" does indeed largely discredit the figures relating to the number of the "unchurched" that are commonly accepted, but that there are whole counties in which only a crude, fantastic, emotional form of Christianity survives at all is beyond question. The Ohio valley is reverting to what is little more than paganism, yet there are probably two million people within it. The dioceses of Springfield and Indianapolis present (outside of their few cities) a problem such as is hardly equalled in this country, unless it be in the mountain sections of the Alleghenies south of the Ohio, where the population is much sparser. Distinctly rural work on behalf of the Church is very rare indeed throughout the province, though where it has been tried, as in some parts of Wisconsin, it has proven remarkably successful. Indeed the statement has been made that "Waukesha county in Wisconsin has more Churchmen in proportion to its population than any other county west of the Alleghenies." * This is due to the missions early planted and fed from Nashotah, when the state was young and the population was pliable. But with the increasingly alien character of the population it is not likely that Waukesha county can maintain that preëminence in the next generation. Of the entire province quite as truly as of Wisconsin the following, quoted from the same pamphlet, is true:

"No attempt is made to hide the features that tend to discouragement. There are such, and they are frankly related. There are churches built many years ago, when Wisconsin was new and there was an exuberant optimism for the future, that are now closed, stranded without congregations. Those were the days when every cross-roads settlement confidently expected to be the future metropolis of the Northwest and planned accordingly. There is the ever-changing problem of a migratory population; of Anglo-Saxons moving away and being superseded by Germans and Poles and other alien foreigners that, often, we cannot influence in the first generation but can in the second or third—if we can hold out meanwhile, which is not easy; there is the constant flow from the farm to the village and from the village to the city, and from everywhere to somewhere else. There is the lack of enthusiasm for a field that is no longer new, a people that are just plain, uninteresting Americans, like us; neither black nor yellow. They do not eat clay, nor dip snuff. They have never been slaves. They do not wear G-strings nor are they addicted to walrus hunting. There is not one single element that attracts them to the limelight for our own or the nation's gaze, except that they are sons and daughters of God, and American citizens, now or in the making; that what they are Wisconsin is; that they wield the power of self-government, they have the referendum in their hands, and they will use that power for good or for ill according to the ideals which shall be raised up among them. The Christian religion supplies the ideals. The Church carries spiritual power to them, for them to use for the common good." †

AND WHAT OF ALL THIS?

If the Province of the Mid-West should institute an intermediate form of missions between diocesan and general, and the machinery of each should be duplicated in order that we might appeal for "provincial" missions and so draw from the cities of the Mid-West—Chicago, Cincinnati, Cleveland, Detroit, and Milwaukee—funds for the weaker dioceses of the province, we should simply distract the average giver by adding one more appeal. The thought that the general Board might prefer to take the responsibility and assist on an adequate scale provided the dioceses of the province would themselves seek to place greater amounts in its hands, led to the passage, in the provincial synod, of the resolution asking the general Board for "an additional sum of $25,000 a year to be distributed by the synod of this province," pledging the synod to try to secure larger offerings for the Board, and, in particular, declaring that "the experience of this province in raising $31,000 for the Emergency Fund, resulting in no decrease, but, on the contrary, in an increase in regular contributions to both general and diocesan missions, indicates that this province is ripe for a Forward Movement in mission work."

Of course the Board of Missions turned down the plea. It went before them at their October meeting when the interest of the members had been diverted to something else. The Middle West was pleading for a Forward Movement. Churchmen everywhere were pleading that the Board would put "Missions first." What, in fact, the Board determined to do is now a matter of history. Let it be tested by its fruits. Instead of a Forward Movement they entered in fact upon a Backward Movement. Up to January 1st the treasurer's reports show missionary funds to be more than nine thousand dollars under the normal amount, and the normal amount itself means another large deficit at the end of the year.

The opportunity came with the triumphant completion of the Emergency Fund, and it was thrown away. We do not pretend that it is likely to come again.

So the Province of the Mid-West must go on in her difficult problem, the parishes that have an income of $1,500 or more understanding that they are reckoned the aristocrats of the province, upon whom rests especially the obligation, *Noblesse oblige*. The 268 of these must continue to aid, if not wholly to sustain, the other 876, and they must continue to send their additional thousands of dollars to the general Board so that their own sympathies in mission work be not narrowed to a smaller than world-wide vision.

But the time will come when the American Church will care. Then will come a new perspective in missionary administration. A new enthusiasm will be kindled. The Church will be called back to a united work in the mission field and will give her attention carefully to such problems as are stated in the Missionary Survey of the Mid-West.

May God hasten the day!

Provincial Elections

THE failure of the Second Province to reëlect the Rev. Dr. Alsop to membership in the Board of Missions, following upon the failure of the First Province to reëlect Mr. Burton Mansfield and of the Third to reëlect Mr. George N. Reynolds can have but one interpretation. These are pro-Panama members. Countless numbers of Churchmen pleaded with the missionary administration not to divide the Church on an issue that was totally unnecessary. Nobody wanted to change the personnel of the missionary board or of the administration. In none of the provincial synods that met while the question was still pending was any attempt made to supersede those who were understood to favor Panama. All we asked was that men who had been elected as representatives of the whole Church would in good faith represent the whole Church and not a party in the Church.

Those who stand for a non-partisan Board of Missions have now only one recourse left, and it is one that they tried their utmost to make unnecessary. We do not want to substitute one party for another in the control of the missionary administra-

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* *Church Extension in the Diocese of Milwaukee*, p. 35. The Young Churchman Co., price 25 cents.

† *Ibid*, p. 5.

tion and we shall not do it. There must be no "clean sweep." We only want men who are big enough to stand for the whole Church, and it is our duty to find such men and to place them in control.

But the Board of Missions is the poorer by reason of the retirement of Dr. Alsop, Mr. Mansfield, and Mr. Reynolds. Let not the necessities of the day permit the retirement of these gentlemen without the most thorough appreciation by the Church for their long and unselfish services. The first two are members of the executive committee. Dr. Alsop in particular has been an influential factor in the administration of the Church's missions for more years than can easily be enumerated. The Church honors them and appreciates the services they have rendered, to the fullest degree. We venture to say that no single Churchman wanted to retire them.

Yet if we should acquiesce to-day in the condition that has been created in the Board of Missions through the vote of the majority it would mean the failure of the principle that the whole national Church can constitute the sole missionary society thereof.

IN THE LIVING CHURCH of January 8th there was printed a letter asking "Questions Apropos of the Panama Congress" which conveyed the idea that there had been some use of the "money of the Church" in connection with the event, asking,

No Appropriation for Panama

"If any of them feel compelled to attend the Panama Congress, why do they not go as individuals, paying their own expenses?"

It has been contrary to our desire to have any letter appear in our columns that was based upon an understanding that any persons were sent to Panama at the expense of the Board of Missions, but by inadvertence this letter escaped the editorial scrutiny.

Let it be understood that the Board of Missions has made *no appropriation toward the expenses of the Panama delegates.* No criticism whatever can justly be made on that score.

It is the editorial purpose to admit full discussion of facts, from any proper point of view, but not to admit in connection with such discussion any statements based on errors in fact. The error made by the writer of the letter referred to was, of course, entirely unintentional, but we regret that it should not have been discovered and corrected without being published.

THE choice of the Bishop of Western Colorado to be Bishop of Maine is a credit to the latter diocese. One need not ask—though it is sometimes asked—whether it is of the nature of promotion to be translated from a western missionary district to an eastern diocese. It is immaterial whether it be so considered or not. The important point is that it is useful to an eastern bishop to have experienced conditions in the mission field before he enters upon his eastern see, and we are always glad when an eastern diocese chooses as its bishop one who has first obtained at least a nation-wide perspective in distinctly missionary work. All of us, be we of the East or of the West, are prone to a certain provincialism if we permit ourselves to reflect only a local environment.

The Bishop-elect of Maine

Bishop Brewster, who is a brother of the Bishop of Connecticut, has acquitted himself well in his western field. The diocese of Maine will be fortunate should he decide to accept its call.

THE appointment of Mr. Brandeis to the supreme bench is one of those milestones in social progress—similar to that of the appointment by President Taft of Justice Hughes—which encourage the believer in true democracy. The tendency of the bench, as every lawyer knows, is toward ultra-conservatism. Constitutions rightly stand for the crystallization of the thought of the day in which they are drawn. Thought moves faster, as a rule, than constitutions can safely be amended in serious matters, and thus it becomes the real duty of courts everywhere to halt advanced legislation until constitutions themselves can laboriously be made to catch up. Thus the courts are bound to pronounce much advanced legislation unconstitutional, and that, in turn, creates a sort of unconscious pre-supposition in the minds of many lawyers and more judges that any new legislation is unconstitutional. We do not want judges who are willing to override constitutional limitations, but neither do we want—though we often have—timid judges who begin with a distinct bias against the probable constitutionality of something new.

The Appointment of Mr. Brandeis

Mr. Brandeis is undoubtedly free from that bias. We believe him also to be free from the opposite danger.

THE Rev. Walter Lowrie, rector of the American Church in Rome, writes under date of January 8th to acknowledge receipt of a remittance from THE LIVING CHURCH WAR RELIEF FUND of $200 despatched on December 16th, which has been applied, he says, as follows: $100 to the church, $50 to the Gould Orphan Home, and $50 for poor relief.

War Relief Fund

"Things in Italy," writes Mr. Lowrie, "so far as I can see, are just about as they were six months ago. The congregations here in the American church are exactly as they were last winter; the number fluctuates only slightly between the limits of seventy and eighty. No funds whatever arrive from America for our much-heralded American Relief Clearing House. Beyond putting our house in order to receive supplies when they come, we have had no activity except to expedite Serbian relief in Albania and to supply it to the Serbian refugees here.

"I have been asked by General Spingardi, lately Minister of War and now in charge of the prisoners, to visit all the Austrian prisoners with a view to suggesting what the Y. M. C. A. in America might do by way of providing them with books, musical instruments, and other devices for passing their time. There are thirty thousand prisoners dispersed in seventy-five camps, and to these will soon be added some ten thousand taken by the Serbians. It is impossible for me to visit so many places when I am obliged to be in Rome every Sunday. I have offered to visit those near Rome and south of it if someone can be found to visit the camps in the north."

So the American Church is performing this service of kindly charity among the prisoners of both sides. Archdeacon Nies' ministrations among English at and near Munich have already been mentioned, and Mr. Lowrie is responding in like manner in similar services among German prisoners in Italy.

It is a pleasure to know that the contributions of American Churchmen are helping to make it possible for the American Church to maintain her posts in these various cities in the countries that are distracted and torn by war.

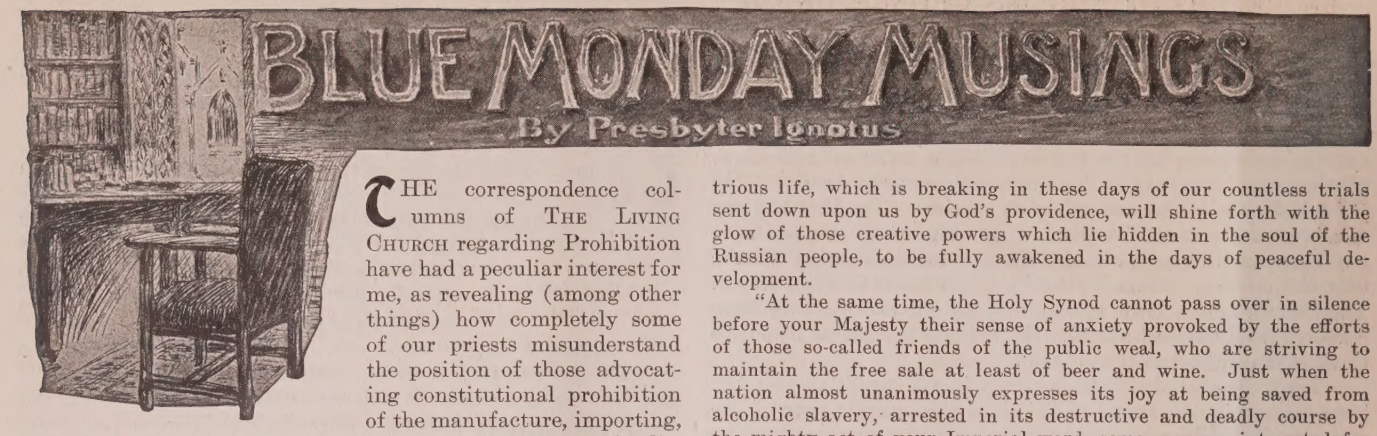
The receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 31st, are as follows:

St. Luke's Church, Des Moines, Iowa	$ 3.80
A communicant of St. Bartholomew's Church, Brooklyn, N. Y.	7.00
From a friend, "for the babies"	5.00
St. James' Sunday School, Goshen, N. Y.	3.10
Mrs. Lydia B. Hibbard, Chicago	25.00
Anon., Philadelphia	27.00
A member of Christ Church, Woodlawn, Chicago	2.50
Church of the Ascension, Pittsburgh	10.53
M. W., Brooklyn, N. Y.	1.00
Anon., Smethport, Pa.	20.00
Miss E. A. Arms, Pittsfield, Mass.	2.00
F. H., Troy, N. Y.	2.00
Mrs. J. A. Slamm, Seattle, Wash.	2.50
F. B.	1.00
Anon.	100.00
In memoriam, Mrs. T. S. Ockford	3.00
Miss F. C. Saunders, Washington, N. C.*	5.00
Mrs. Theo. M. Corner, McLean, Va.*	5.00
Several friends in New Market, Md.†	5.00
Mrs. P. B. Faison, La Grange, Texas†	5.00
J. R. Faison, La Grange, Texas†	2.00
In loving memory of Charles T. Boehm†	50.00
From the rectory, Corvallis, Oreg.‡	12.10
Anon., Brookline, Mass.¶	20.00
K. L. J., Washington, D. C.**	10.00
From a friend, Washington, D. C.††	10.00
Judge E. Henry Lacombe, New York‡‡	31.50
Total for the week	$ 371.03
Previously acknowledged	19,130.99
	$19,502.02

* For relief of Belgians.
† For relief of Belgian children.
‡ For relief in France.
¶ One-half for Paris, one-half for Italy.
** One-half for Dresden, one-half for Florence.
†† For relief in Italy.
‡‡ For work among prisoners in Munich.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

PRAYER IS THE wings of the soul. Pray when you are a boy and you will be laying the foundation of a glorious life. Pray when you are young and strong and you will escape those temptations which label themselves as guides to Heaven and happiness, but really lead to disillusionment and hell. Pray in middle age, and you will never be middle-aged. Pray in old age and you will sing songs till the evening closes and you are swept into a brighter dawn. In prayer lie power, joy, peace, because it makes us dwell perpetually within the life of God.—*Walter J. Carey.*



THE correspondence columns of THE LIVING CHURCH regarding Prohibition have had a peculiar interest for me, as revealing (among other things) how completely some of our priests misunderstand the position of those advocating constitutional prohibition of the manufacture, importing, and sale of alcoholic beverages. I do not mean to reopen the discussion here and now; but a very important document has lately come into my hands, heretofore unpublished in America, so far as I know, which is worth careful consideration. It is a memorial from the Holy Governing Synod of the Russian Church to the Tsar, dated April 27, 1915, and bearing upon the effects of prohibition in Russia. While salaried agents of American brewers are declaring prohibition a failure in Russia, and others, less openly identified with "the trade," are urging the larger use of wine and beer as a measure of temperance reform, the Russian Church bears official witness to the benefits arising from governmental prohibition, and explicitly demands that wine and beer, as equally injurious and more seductive, be forever included with vodka and other distilled liquors in the ban. (The translation is by the Professor of Slavic languages in Harvard University.)

"MEMORIAL

"On the report of the Most Holy Synod as to the desirability of keeping in force for the future and in all places the prohibition of the sale of spirituous drinks, m t humbly presented by the Synodal Chief Procurator on April 27, 1915, at Tsarskoe Selo, the Emperor deigned to write in his own hand: 'The sobriety of the nation is a hopeful foundation for its power and well-being.'

"THE HOLY SYNOD'S MOST HUMBLE REPORT

"YOUR IMPERIAL MAJESTY, GREAT TSAR:

"The prohibition of the sale of spirituous drinks, realized by the most high will of your Imperial Majesty, has placed your faithful nation in heretofore unknown conditions of a new, sober life, and has bestowed upon Russia countless benefits. It has restored to the Russian people the full recognition of its sacred duty before God and history, in view of the importance and responsibility of the momentous period through which we are passing; it has created in its God-borne soul a love for the eternal sanctities, for the Orthodox Church, for the Orthodox Tsar, and for the Orthodox-Russian native land.

"The ecclesiastical authority, in the person of the Most Holy Synod, which has to guard these great spiritual treasures of the Russian people, cannot help registering its feeling of deep satisfaction when observing the fact of Russia's moral regeneration. From wide information it can be seen how, according to your Majesty's words, the Russian people, from whose weakened will-power have fallen the chains of alcoholic servitude, has turned its soul towards the Temple—that soul which, in its sobriety, you have actually led out from the dungeon of misery. There has awakened in it the fear of God, and reverence for sacred institutions and ordinances. The antique faith and religious zeal are renewed; the industry of the population and the productivity of labor have visibly been increased; crimes have diminished; bright holy days are no longer darkened by excesses; quarrels have ceased; all the nationalities of many-tongued Russia have grown into a one-souled family, ready to the last drop of blood to beat off the impudent attack of the enemy. In social relations greater strictness and purity of morals may be observed; peace and quietness are reigning in families; parents have rescued their children from perishing, wives have found their husbands, children their parents. In short, the face of the Russian land seems changed. The moral self-confidence of the nation has been raised, and in it has been created a serious, purely religious attitude towards the trials sent upon it by God. All this has strengthened our physical and moral energies, which find their forcible expression in the achievements of our valiant and victorious army.

"It is difficult to rehearse and count up all the beneficent consequences, so deeply penetrating life, which have come from the great historic act of turning Russia sober. But one cannot help seeing that with the complete sobriety of the Russian people are associated its manifold essential interests, and, above all, the awakening and development of that invincible spirit of Faith which has ever saved Russia. We confidently believe that the dawn of the sober, industrious life, which is breaking in these days of our countless trials sent down upon us by God's providence, will shine forth with the glow of those creative powers which lie hidden in the soul of the Russian people, to be fully awakened in the days of peaceful development.

"At the same time, the Holy Synod cannot pass over in silence before your Majesty their sense of anxiety provoked by the efforts of those so-called friends of the public weal, who are striving to maintain the free sale at least of beer and wine. Just when the nation almost unanimously expresses its joy at being saved from alcoholic slavery, arrested in its destructive and deadly course by the mighty act of your Imperial word, some persons, interested for one reason or another in the spread of alcoholic drinks, are trying to make a breach in the obstacle before them, through which alcoholism would soon find its way back to the people, and take possession of them more than ever. This danger is especially great because of the seductive taste of these drinks, the use of which is attended by results no less disastrous than accompany the use of distilled liquors. Hence neither beer nor wine can be reckoned useful allies in an honest struggle against alcoholism.

"Therefore the Most Holy Synod, in the name of the pastors and congregations, bowing before the great historical act of your Imperial Majesty directed towards making Russia sober, considers it to be its sacred duty to address to you, great Tsar, the universal prayer that the prohibition of all alcoholic drinks should in the future preserve its active power for the weal and salvation of your faithful Russian people.

"Signed:

"The humble servants of your Imperial Majesty,

"VLADIMIR, *Metropolitan of Petrograd and Ladoga,*
"FLAVIAN, *Metropolitan of Kiev,*
and eight other Bishops and Archbishops."

THE KNIGHTS OF COLUMBUS, a Roman Catholic society which bears a strong external resemblance to the Knights Templar, the Knights of Pythias, and similar secret fraternal organizations, is circulating widely a document signed by two Past Grand Masters of Masons of California, and two other Masons of high rank, one of the thirty-third degree and the other of the thirty-second, completely absolving the Knights of Columbus from the infamous accusation made by the *Menace* and similar papers, that the "oath" of the Knights of Columbus was offensive, un-American, and un-Christian. This testimonial is issued after a full examination of all the work, ceremonies, and pledges used by the Knights of Columbus, and should forever silence that malicious slander.

But I must add that it reflects no small credit upon these distinguished Masons that they are willing to undertake such a task of vindication, in view of the equally malicious slanders circulated, on the highest Roman Catholic authority, against the Masonic order. I have myself been told by a Roman Catholic priest that all thirty-third degree Masons worshipped Satan! The Knights of Columbus should be debarred hereafter from echoing charges like that, by gratitude as well as by common sense.

I HAVE JUST been reading a marvellously interesting summary of the advances in medical and surgical science brought about by the necessities of the great war now waging. The prevention of lock-jaw by the use of anti-tetanus serum; the marvellous improvement in the treatment of wounds by the prevention of gangrene and other infections through Sir Almroth Wright's methods; the practical abolition of typhoid through immunization; the wonderful work done by our American physicians in the typhus epidemic in Serbia; the averting of a cholera plague: all these things increase our gratitude to the good physicians who have accomplished such wonders. But a question naturally suggests itself:

If so-called "Christian Science" had been in charge, what would have happened?

Suppose you answer that question honestly, since Eddyism would have been an incredibly tragic and wholesale failure in all that field, because its fundamental claims are in contradiction to all that these wise medical men have proved; it then follows that Eddyism is utterly pernicious always, in dealing with disease, or injury, or souls.

SECRETARY OF ENGLISH CHURCH UNION WRITES OF CONDITIONS

Prophesies Radical Changes after the War

RELATION OF A BISHOP TO CHURCHWARDENS

The Living Church News Bureau
London, January 10, 1916

WITH the beginning of another civil year of grace the secretary of the English Church Union, Mr. H. W. Hill, has again addressed the members and associates of the Union, in his fourteenth annual letter. And I have received a special copy of the letter with the secretary's "best wishes for THE LIVING CHURCH." With regard to the war, one or two matters seem to Mr. Hill to call for a few words.

First, there has been much anxiety concerning the religious ministrations in the army. As far as possible every soldier should have opportunities of making use of sacramental confession and of assisting at the Blessed Eucharist and receiving Holy Communion. There have been great searchings of heart in these respects, but he is assured that improved facilities are taking place. The other point is the matter of prayer for the fallen.

"Nothing, humanly speaking, can stop people from beseeching God's clemency for those who have passed within the Veil. Authority recognizes this need, and it goes without saying that authority will have to make provision for it."

On the general question it seems to him quite certain that some reform of the methods in regard to chaplains and their work will have to be undertaken. In regard to the work of the Union, it is quite clear from the experience of the last twelve months that it would have been a fatal mistake to abate the work in any way whatever during war time.

"The great enemy of the truth is ever seeking to assault the ark of the Church—war or no war, the devil will never rest—and it has been our imperative duty to do everything to maintain the general efficiency of our work. Those who did not think it advisable to hold meetings in various districts have, I think, been brought to see this necessity, and there has in consequence been a steady flow of new members and associates to our ranks."

In his last year's letter Mr. Hill referred to the attention which some members of the Union were paying to the important matter of the support of Church missions abroad. The events of the year just passed have increased that interest, he says, with the result that the practical step has been taken of circulating all over the world among E. C. U. members and friends a paper of questions designed with the view of obtaining as much information as possible as to the true condition of affairs in the various outlying parts of the Church. Replies are coming in, and Mr. Hill trusts it will be discovered, on their being carefully examined, that the standard of teaching and practice is such in many places as to make mission work of greater interest to those who are in sympathy with the Catholic principles and objects of the Union. The paper in circulation also contains inquiries as to "Kikuyu" practices. It was felt, in view of the archbishop's statement, that these disloyal practices were not confined to East Africa; that it was important that as much information as possible should be obtained at first hand. The year just passed, continues the secretary's letter, will be long remembered for the particular anxiety which came upon the Church by the publication of the Archbishop of Canterbury's statement on matters arising out of the "Kikuyu" controversy:

"We all could have wished that more consideration had been shown by the postponement of the matter to a happier time; but perhaps in the circumstances it was not altogether to be regretted. That some of the spiritual descendants of the German Protestants who came to England in the time of Edward VI, who were once described by Mr. Spurgeon as 'Dissenters who had missed their way,' having failed in their attempts as 'lodgers' to turn the 'landlord out of his house' (as Archdeacon Denison said), should wish to break down existing barriers and to attack the foundations of the Church is not to be wondered at. Such a desire has found expression in the past. . . . These attempts must be resisted, and they will be the more effectually resisted if the necessary work of systematic teaching is carefully atttended to. It is understood that these questions will be considered at the next Lambeth Conference of Bishops. That that conference should be preserved from arriving at wrong conclusions should be the earnest prayer of all. But care should be taken to make it perfectly well understood that even the decisions of that conference cannot commit the Church; it has no inherent authority. It is not a court of appeal or a Synod of the Church."

The other matter of reference is in relation to the reunion of Christendom.

"There are wistful eyes," says Mr. Hill, "which seem to see a brightening vision of a better understanding, and of an improved prospect of reunion with the Orthodox Church of the East. In the West Ultramontanism is considered to have received a severe blow, and with the revival of Faith and Practice in the National Catholic Churches of the West there would seem to be some hope of a better understanding in the near future. Allow Kikuyu practices and these hopes will be blasted, and our part of the Church will be in danger of sacrificing that position in regard to reunion to which Dr. Swete has lately called attention."

The E. C. U. secretary concludes his letter (and the *Morning Post* prints this part of it) by observing that the time is one of real anxiety both in regard to the Church and the nation. When the war is over there will be "a great assize." It will be in many ways a different nation, and the position of the Church towards it will be different.

"Many of the ideals which have been fostered during the last two or three generations will be found to be delusions—education without religion, for instance; and by religion I mean dogmatic religion, for religion cannot be taught without dogma. . . . The Church has weathered many storms, and her call to her members for faithful service will presently be a very loud one."

An Interrogation for the Bishops

The following "editorial" appears in the January number of *Central Africa* by direction of the committee of the Universities' Mission to Central Africa:

"Many are asking, 'What do the bishops of our mission feel with regard to the Archbishop of Canterbury's opinion concerning our relations with those who stand outside the Church of England in the mission field?'

"The committee think that it would be better that the answer should come from the bishops themselves, after they have had the opportunity of consultation upon the matter. This opportunity will be given if they are able to accept the invitation of Bishop Weston to meet in conference at Zanzibar in the early part of 1916.

"It is not improbable that the grave question raised by the archbishop will form part of their discussion. A joint opinion of our bishops would be welcomed by many who have found the archbishop's words disquieting."

Bishop's Authority Over Churchwardens

In a recent action in the Court of King's Bench to compel the Bishop of Salisbury to admit to office a certain person who was elected churchwarden, the decision of the court was against the bishop on the ground that he has no discretionary power or right to inquire into the character or conduct of the person elected to such office. In other words, that the churchwarden's office is civil rather than ecclesiastical, and the bishop in such admission acts only ministerially through his archdeacon.

The Bishop of Salisbury comments on the decision of the court in his diocesan *Gazette*, and he thinks, as we must all feel, that when the bishop, "who is in principle the pastor of every parish in the diocese," is compelled to ignore what he is bound to consider a serious disqualification for the office of churchwarden, he is placed in an "intolerable position." We must hope, says the bishop, that if a new England is to be born in this war, "it may mean new freedom and power for the Church of England to reform abuses and remedy defects which are totally inconsistent with its mission and claims."

Bishop Mathew Again a Romanist

It appears that Bishop Mathew has, in the course of his extraordinarily erratic career, returned to his original position as a Romanist, and that the infinitesimal sect that he set up here in England under successively various names has become merged in the Church of Rome.

The Rev. W. C. Carter, vicar of St. Dionis, Fulham, who has been a member of the National Liberal Club for twenty years, has just resigned his membership as a protest against the spoliation of the Church in Wales. He says that it is so opposed, in his judgment, to what is fair and honest that he feels he must be free to press for the repeal of the act, and therefore can no longer identify himself with the radical party.

J. G. HALL.

SONG

Sing, O my soul, as the hours go by,
Of difficult deeds and of courage to try,
Of great work to do, and of small tasks done,
Of the long hard fight ere set of sun.
Sing, O my soul.

When placid indifference challenges change,
And truth seems unused and forgotten and strange,
There's a sterner duty before than behind,
Defeat to endure, unembittered in mind.
Sing, O my soul.

Sing of the strength of the truth-driven brain,
Of doubt dimméd visions that brighten again,
Of the will to endure and to win to the light,
And the power of the Lord on the side of the right.
Sing, O my soul.

HILDA M. SMITH.

CHURCH CLUB DINNER AT DELMONICO'S

Informing Speeches by Prominent Clergy and Laymen

REPORT OF CHURCH TEMPERANCE SOCIETY

New York Office of The Living Church
11 West 45th Street
New York, January 31, 1916

ABOUT three hundred men attended the twenty-ninth annual dinner of the Church Club of New York at Delmonico's on Wednesday evening, January 26th. This was also the twelfth anniversary of the consecration of Bishop Greer. The programme of speakers and subjects was a long one; the last speaker finishing about midnight. The addresses were on a high plane, excellently delivered, and were thoroughly enjoyed by the large audience.

The speakers were: William E. Curtis, Esq., president of the Church Club, presiding; the Bishop of New York; the Bishop of Massachusetts, whose subject was "Economic Waste in the Church"; the Rev. William T. Manning, D.D., on "What each Parish can do for the City"; the Rev. Ernest M. Stires, D.D., on "Diocesan Institutional Work"; and Police Commissioner Arthur Woods on "How the Church Club can help to improve City Conditions."

The chairman spoke feelingly of the loss the club had sustained in the death of the late Dr. E. R. L. Gould, sometime its president. He called attention to the fact that the present occasion was the twelfth anniversary of the consecration of Bishop Greer, and pledged to the bishop anew the loyalty and love of the laymen of New York.

Bishop Greer in acknowledgment said that the only primacy he had sought in the diocese was the primacy of service. He declared that the work of twelve years as bishop had been a joy and not a burden, and that he was deeply grateful for the patience, consideration, and forbearance which had been shown to him. "It is a day of big enterprises, but none so big was ever committed to the hands of man as his business with which the Christian Church is charged. We are altogether too timid and cautious in presenting the claims of this business." The bishop announced that the trustees of the Cathedral had decided to begin the construction of the nave, and added that if he had thought that this project would in any way interfere with the raising of the Pension Fund he would have voted to lay it over for a time.

The next speaker, Bishop Lawrence, declared that "For the first time in the Christian era our Church knows exactly what the salaries of its clergy are"—4,420 clergy in active service; over one-half receive $1,500 down to $1,000; seven hundred have less than $1,000; average salary of man in active service, $1,200; 118 men, including bishops, receive $5,000 or over. The average salary is the same as that of a New York policeman.

Small salaries are a cause of serious waste in ministerial capacity. They mean that a minister, in order to live, must busy himself with many labors, details and cares, aside from the business to which he is primarily called. He is put in an equivocal position by being made the recipient of discounts. He cannot do his best work in continual anxiety about the future of himself and family. It is time to eliminate this waste.

The Pension Fund is the greatest financial step ever taken by the Church. The campaign to secure it will be educational and will include the whole country, though the larger part of the sum will have to come from the district of largest incomes, within three hundred miles of New York. The overhead charges have been subscribed. The campaign is starting and will soon be in full swing. It is meeting ardent response from the most prominent business men in the Church. It is a great opportunity to bring into action a body of men who have not seen their way to work for the Church before.

Dr. Manning made a masterly address. The parish owes it to the city to do all it can for all the people it can, in all the ways it can, sixteen hours a day, three hundred and sixty-five days in the year. Three things the parish can give the city:

1. Social Service. A great deal more should be said about this than has been. The social mission and message of the Church has not begun to be fully expressed. The social survey of Old Trinity's district, made a year ago, is always being called for, from all parts of the United States and Canada, from England and France.

2. An illustration of the highest kind of human fellowship, blessed and made holy by union in Christ Jesus.

The speaker made a plea for free pews. Two out of nine churches in Trinity parish have rented pews. He hoped to see the day when they would be made free. The Church, he was sure, could not do its best work under the renting system.

3. The greatest gift the parish has for the city is religion, the personal relation with God. Out of this alone can come steadfastness and consecration in good works.

The Rev. Dr. Stires made a very interesting speech, more particularly presenting the work and the claims of the City Missionary Society, the Church Institute for Seamen, and Hope Farm.

On account of the lateness of the hour Commissioner Woods made a brief address. It was delightful and entertaining. In its more serious periods it was highly instructive, and emphasized the great need of a preventive line of treatment for the weak members of society and the criminally inclined. The Commissioner's remarks were constructive throughout.

Church Temperance Society

The thirty-fourth annual meeting of the Church Temperance Society was held at the Church Mission House, New York, on January 18, 1916. The president of the society, the Rt. Rev. Frederick Courtney, D.D., presided. The first session, which was for the election of officers, reports of the work of the society during the past year, and other business, met at 3 P. M.

The report of the treasurer showed the total receipts for the year $20,923.86, $10,000 of this sum representing a bequest from the late Mrs. George S. Bowdoin. Payments were $14,881.14, leaving a balance of $6,042.72. Of this balance $5,000 is to be invested.

The report of the general secretary called attention to the world-wide interest now being manifested in the temperance question, chiefly as it affected the efficiency of the people as a whole, and the economic loss entailed in the manufacture of liquor.

The Workmen's Compensation Act had been another factor in the increasing sobriety of working men, since no employer would retain a man whose drinking habits, even while stopping short of anything approaching intoxication, rendered his sight, hearing, touch, and memory less certain, and were frequently the cause of accident.

"There is an increasing realization," said the report, "of the need of many and varied forms of recreation for the people." From its organization the society has recognized this need and has put its ideas into concrete form at the Longshoremen's Rest, and the Squirrel Inn.

The average monthly attendance at the Longshoremen's Rest during 1915 was 11,307; total visits for the year, 135,682.

The lunch wagons, the coachmen's coffee van, and the numerous street drinking fountains are also effective aids to temperance work. During 1915, 146,525 meals averaging ten cents were sold from the lunch wagons. These wagons are not only self-supporting but contribute largely to the support of the Longshoremen's Rest.

At the Squirrel Inn, the society endeavored to help men who either through drink or poverty, or both, have lost their grip on the better things of life. The librarian of the reading room was able to aid 2,670 unemployed men who visited the Squirrel Inn last year in obtaining work and by this means they regained their footing.

The Long Island diocesan branch reported that it had secured the coöperation of the municipality of Brooklyn in the matter of providing more drinking water facilities in the streets, the city having installed during last summer twenty-three bubbler fountains in crowded neighborhoods. It was further reported that the funds were in hand for the purchase of a lunch wagon to be placed at the Plaza, at the Brooklyn end of the Williamburg Bridge, where many car conductors need such provision.

Mr. Charles Samson of the board of inebriety made an address on the work of the commission of inebriety in dealing with men arrested for intoxication and brought before the court. Land had been purchased for a farm colony at Warwick, N. Y., to which these men might be committed and treated medically. "At your last annual meeting," said Mr. Samson, "a resolution was sent to the mayor urging the appropriation of the necessary funds for the erection of suitable buildings for the housing of the men committed to the farm colony. I am glad to report to you to-day that there was appropriated last week the sum of $100,000 for this very necessary purpose."

In the evening the second session of the annual meeting was held at the guild hall of St. Thomas' Church. Addresses were made by Bishop Courtney, the Rev. Ernest M. Stires, the Rev. David Lincoln Ferris of Christ Church, Rochester, N. Y., and the Rev. Maurice H. Harris, president of the Eastern Council of Reform Rabbis.

Service for Acolytes

The annual service for acolytes was held in the Church of St. Mary the Virgin, West Forty-sixth street, on Wednesday evening, January 26th. The great church and its adjoining chapels were crowded. About eighty priests and seminarians were in the procession and congregation. Clergy and acolytes in the solemn procession numbered 475, representing seventy-five parishes in the dioceses of Pennsylvania, Massachusetts, Connecticut, New Jersey, Newark, Long Island, and New York. The Rev. Dr. J. G. H. Barry sang solemn vespers, the Rev. G. T. Lascelle and the Rev. C. W. Peabody being deacon and sub-deacon respectively. Dr. Barry, the rector, also preached the sermon. After the procession a solemn *Te Deum* was sung, the musical setting being by Haydn in C. About three hundred and fifty acolytes enjoyed the hospitality of St. Mary's acolytes at supper in the men's guild rooms.

At the Cathedral

The trustees of the Cathedral of St. John the Divine at the meeting on Tuesday, January 25th, authorized the architects to secure bids for the construction of the foundations of the nave, and the intention is to begin work on that part of the cathedral as soon as possible. After an interruption of about six months, arrangements are also being made to complete the work on the chapel being built in memory of Rev. Dr. Huntington. The Chapel of St. Boni-

face, erected by the George S. Bowdoin family, will be consecrated at an early date. On Sunday nights the congregation of St. Jude's Chapel (colored) is using St. Saviour's Chapel for its services, having outgrown its cramped quarters on West Ninety-ninth street. This is a flourishing work connected with St. Michael's parish, and is under the charge of the Rev. F. Howard. The cathedral is being more and more frequently used for special services. The Prayer and Service Union to the Woman's Auxiliary to the Board of Missions held its annual corporate Communion on January 19th, with an address by Bishop Lloyd. The annual concert by the cathedral choir, for the benefit of the colored and Italian missions of the cathedral Auxiliary, was held on the Epiphany at the residence of Mrs. Whitelaw Reid.

The diocesan board of religious education is using the undercroft of the Synod Hall on Friday nights during the winter for various courses of lectures, which are of special interest to Sunday school teachers and workers.

Several special services in the Cathedral of St. John the Divine have been arranged for. On Sunday afternoon, February 13th, Bishop Burch will preach before the Daughters of the King. On Sunday afternoon, April 3rd, there will be a special service for the Actors' Church Alliance. Both services begin at four o'clock.

Catholic Club

The annual meeting of the New York Catholic Club was held at the City Club on Tuesday, January 25th; there was a large attendance. New members were admitted by vote, and the following elections were made: President, Rev. John D. Miller; vice-president, Rev. Arthur W. Jenks, D.D.; secretary, Rev. Edmund Banks Smith, D.D; treasurer, Rev. C. P. A. Burnett. Executive committee, Rev. W. H. A. Hall, Rev. David Bonnar, Rev. E. H. Schlueter, Rev. R. R. Upjohn, Rev. Henry N. Wayne. Delegates to Council, Rev. A. W. Jenks, D.D., Rev. W. H. A. Hall. The Bishop of Salina accepted honorary membership.

Considerable business was done, and the club took action looking to the publication of a paper on the principles of Prayer Book interpretation; the founding of a course of lectures after the style of the Church Club lectures, the lectures to be given at several centers. It was felt that at this time it was the duty of the members to emphasize principles rather than to criticise actions.

Social Service Commission at Sing Sing

Upon the invitation of Dr. G. W. Kirchwey, the present agent and warden of Sing Sing prison, the social service commission of the diocese of New York conducted a party of nearly sixty clergy and their friends from New York City on a visit to the prison on Monday, January 24th. The party, representative of the whole city, attracted considerable attention. It was received and addressed by Dr. Kirchwey, who said he hoped that the inspection of the prison would make it impossible for them to sleep until the conditions there had been remedied.

The whole afternoon was spent in going through the prison, the party being divided into groups of five, each one in charge of one of the inmates. The cell-block was inspected, the shops visited, and finally the whole party attended the inmates' court.

The commission hopes that by these visits the whole diocese will be aroused to present systems of penology and its influence and enthusiasm awakened for effective prison reform.

Demonstration School

A course of six lectures is to be given at the Demonstration School beginning February 1st, by Miss Olive Jones, principal of the New York Probationary School, lecturer in New York University and the City College of New York. Such subjects as the *Systematic Planning of Work, Instruction and Drill, Holding Interest, and the Effect of Home, School, and Church Control upon the Character of the Child*, will be presented from the point of view of practical experience rather than theory, in a series of talks on the application of modern educational methods to religious education. The course of fifteen lectures, as planned, will contain a further contribution from the business man's point of view on problems of administration and organization, and lectures from the Church point of view by members of the committee on the Demonstration School on such subjects as *Worship* and *Service*. The course will begin on February 1st, Tuesday, at 8:15, at the Demonstration School, 101 Lawrence street, and is open to all teachers and clergymen who are interested in specific problems in religious education.

IN ANCIENT Athens there was a law that any man who had a lighted candle and refused to allow another to light his candle at it, should be put to death. A greater law exists in our souls, that quenches the happiness of him who fails to give.—*The Christian Herald.*

THE OMNIPOTENT loves all men, and commands us all to love each other. We cannot be satisfied with ourselves, we cannot esteem ourselves, unless we imitate Him in this generous love: to wish our neighbor virtue and prosperity, to seek his wealth whenever we can.—*Pellico.*

CHURCH RESCUE MISSION IN BOSTON

What It Does among the Degraded

COURTS UPHOLD CHURCH DISCIPLINE

The Living Church News Bureau
Boston, January 31, 1916

ONE has only to read *My Neighbour,* the monthly paper of our City Mission, to be quite convinced that the Church in Boston is in large measure doing Christ's own work among the poor, the sick, the sorrowful and the sinful. Such testimony as is given in this paper should be more widely known in order that an ever increasing stimulus may steadily enlarge the Church's beneficent reaching out to those whom her Head came to seek and to save. Right in the thick of the fight is the Church Rescue Mission at 1066 Washington street. The vicinity is one of those, all too numerous in a great city, which tempts one to despair at the degradation of humanity. But the work being done there for humanity's salvation and the results attained show that one should never despair—that truly "while there is life, there is hope." Very wonderful things have happened in the shabby, cramped quarters of the Church Rescue Mission. There is the greatest inspiration in that fact, even if the magnitude of the work and the smallness of the means is appalling. Archdeacon Dennen requested a member of the staff for an article apropos of Christmas, on "How to Prepare a Turkey Dinner for Two Thousand," and the first requisite was given in the reply as "First get your money." Evidently that difficulty was solved, for a turkey dinner was partaken of by 1,897 persons. So much for the method in dealing with the material side of the outcasts who come to 1066 Washington street. But a truly wonderful spiritual work is done there—men are rescued indeed from the bands of their sins and started on new careers. The following letter from one of these may surprise some of our "respectable" friends, who perhaps do not know "that such things ever happen in the Episcopal Church":

"I wish to thank God and this mission for two years, one month, and twenty-three days of a clean, sober, Christian life. It is just that time since I first entered this hall, a poor, helpless, despised drunkard, given up by everyone that knew me as beyond redemption. I was suffering from a complaint that required an operation every eight or ten weeks to prevent it proving fatal, and which the best physicians and specialists of this city and state had declared to be incurable.

"It is said that the day of miracles has passed, but God, through the leaders of this mission, has performed one on that hopeless, disease-racked drunkard, who, two years, one month, and twenty-three days ago, knelt before the cross and humbly asked his Maker to forgive the past, and give him a chance for the future. God has done so, for within a few days that same man will leave this mission full of hope for the future, cured of the malady that the doctors had declared to be incurable, respected by his family and friends, and having learned to respect and love the God whom for twenty long years he had ignored and blasphemed."

Two priests are at present directing the work of the City Mission (which is co-extensive with the archdeaconry of Boston). The Ven. Ernest J. Dennen is Archdeacon of Boston and superintendent of the City Mission; and the Rev. F. B. Allen is financial secretary. Both of these priests are kept very busy as there is ample work for both.

Church Discipline in the Courts

The full bench of the state supreme court on January 26th dismissed the suit of Mrs. E. A. Carter, brought against the Bishop and the Rev. A. B. Papineau, declaring that the civil courts have no power to force a Church to grant religious rights. As the seldom used discipline of the American Church was involved and as the case has had wide publicity in the secular press, a word or two here is in order. Mrs. Carter alleged that Mr. Papineau on several dates in May, 1911, stationed a constable outside the door of St. George's Church, Maynard, where she was a communicant and he was rector, with instructions to prevent her entering the church. In August of the same year, she asserted that Mr. Papineau refused to administer to her the Holy Communion. The Bishop sanctioned the Papineau course. The case went for the defendants at the first trial; and on Mrs. Carter's appeal, it was carried to the supreme court. Judge Braley, who wrote the opinion, quotes the rubric in the Prayer Book which gives the minister of a parish authority to refuse Communion to those whom he deems to have wronged their neighbors by word or deed, and provides for an appeal to the bishop. The judge says that Mrs. Carter had no remedy from the courts for her exclusion from Communion because in this commonwealth religious rights are not enforceable in the civil courts. Moreover, the decision says that, even though she suffered mental distress by reason of her exclusion from the church, she has no claim

of a defamation. "In passing her by without comment," the court says, "the Church was within its rights." This decision seems admirable, but it has not, I think, always been so adjudged in other communities.

Episcopal Club Dinner

At the "Episcopal Club" dinner, at the Copley-Plaza, on Monday evening, January 24th, there were two prominent speakers, Professor Leo Wiener of Harvard, and Governor McCall. Joseph F. Woods, Esq., presided. Professor Wiener, born a German subject, but now a thoroughgoing American citizen, in his talk to the club, placed the entire responsibility for the great war upon German militarism, and declared that the entente allies are fighting America's battle so truly, by upholding democratic principles, that the neutral attitude of the United States is a violation of all that this nation is founded upon.

"It is not a question with us," he said, "whether Germany, France, England, or any of the contestants should be victorious, but it is a question of our willingness to allow abstract materialism to rule the world or of our continued belief in morality and of some obligation to a higher power.

"It has come to a question whether civilization should persist or not. If Germany wins we will have a materialism greater than any that has ever existed before, and religion and morals will be submerged in the chaos. However, I do not think this possible, but believe that the civilization which will come out of the war will be founded on religious grounds and will be enduring."

Governor McCall, speaking of the part played in the community by the Church, said:

"When men who have anything to do with government get away from the teachings of religion, then we are sure to have poor government. When government itself is separated from religion then we are likely to see society turn on itself as we are now witnessing in the present war. For this reason I am always glad to be brought into touch with religious men and religious moveemnts."

Dr. Mann on Art and Religion

Speaking to members of the Boston Art Club, on the Feast of the Conversion of St. Paul, the Rev. Dr. Mann made some interesting remarks on the relation of art and religion. "When art gets away from religion," he said, "religion can stand its loss, at least for a time; but art suffers. Religion permeates all our life. Art i the handmaid of religion; and when the handmaid takes the place of the mistress the result is the usual effect of such a revolution. This 'art for art's sake' the Christian Church says in a lie—there is nothing in the perfection of color or line that is an end in itself. It is only as an art leads on to the higher and unseen truth that it performs its truest function."

Trinity Church and Missions

The offering for foreign missions at Trinity Church on Sunday, January 16th, amounted to $4,911.13. The offering for domestic missions in that church, made in December, was $3,964.30. The parish has, therefore, within a month given for missions the substantial sum of $8,875.43, leaving as a balance to complete the apportionment only $1,707.57. Dr. Mann says: "I am happy and grateful for the result thus far achieved, and I congratulate the people of Trinity upon this loyal response to the missionary appeal."

Annual Festival of Guild of St. Vincent

The annual patronal festival of the Guild of St. Vincent for Servers was observed at the Church of the Advent on January 23rd, being the Sunday after St. Vincent's Day, by a corporate Communion in the morning and solemn Evensong, sermon, and procession in the afternoon. Over one hundred visiting acolytes from many parishes in the diocese and beyond, and about fifteen of the clergy were present in the afternoon. The Rev. Charles E. McCoy, rector of Trinity Church, Bristol, R. I., was the preacher. This annual service is one of great beauty and impressiveness in every way and never more so than this year. In the course of his sermon, the preacher referred to the very satisfactory growth of the national guild of acolytes, called the Order of St. Vincent, which in the one year of its existence has enrolled several hundred servers, representing about every section of our country. Mr. R. T. Walker, secretary of the Advent guild, and also of the national order, has worked with indefatigable enthusiasm for both societies.

St. Thomas' Church, Taunton

St. Thomas' Church, Taunton (Rev. Malcolm S. Taylor, rector), is approaching its two hundreth anniversary. A play, soon to be given there, written by Mr. Percival C. Lincoln, a parishioner, is a sort of pageant, covering the rise and development of this parish. The first scene shows the beginnings, picturing some of the puritanical prejudices encountered; the second scene advances to the close of the revolution, a very dark period for churchmen, when St. Thomas' had to suspend for a time; the third scene is a tableau, symbolic of the strength and beauty of the church at the prsent day.

J. H. CABOT.

WHOSOEVER has not yet made up his mind about the great principles of religion, because he has not yet examined whether religion is certain or problematical—whosoever finds himself in this doubt, should have no more fervid business than that of ascertaining the truth.—*Saurin.*

REARRANGING PHILADELPHIA'S MISSION FIELD

Church of the Ascension Becomes Diocesan Headquarters

OTHER NOTES OF THE CITY

The Living Church News Bureau
Philadelphia, January 31, 1916

THE conditions of the will of Mrs. Watson, which requires that $100,000 be used for the erection of a church to be known as St. Mary's, and to be built between the Delaware and Schuylkill rivers south of Market street, are to be met by taking over the property of the Church of the Ascension, Broad and South streets, of which the Rev. G. Woolsey Hodge, D.D., is the rector. This parish has been losing ground for some years on account of the change in the neighborhood. The bishop of the diocese has decided to make this the center of the missionary efforts of the diocese for this city. Such changes as shall be necessary to adapt the existing buildings to the proposed work will be made and a church building erected as the will directs. All the missions, excepting the Galilee and Inasmuch, will then be located in the improved building, from which all the activities will be conducted.

This centralization of the work has been advocated for some years by Bishop Rhinelander. It will bring the missionary effort with all its equipment right into the center of the great district for which it is working. At the present time the City Mission, for instance, is in the extreme eastern end of its territory, while at Broad street it will be in the midst, north and south, east and west. It will also give the bishop an opportunity to have diocesan mission work conducted more economically.

The decision and plan of the bishop has met with the hearty endorsement of the trustees of the diocese, the Church Building Committee, and the vestry of the Church of the Ascension. Mr. Watson also heartily endorses the move as meeting the provisions of the will of his late wife. It is intended to push the plans as rapidly as possible.

St. Gabriel's Mission

Negotiations to secure a site for St. Gabriel's Mission have been concluded and one secured on the Northeast boulevard. This is considered the most desirable lot in the entire neighborhood. It is in a territory recently opened up and giving every promise of rapid development. As it will be a restricted neighborhood a good class of houses is sure to be built. A building will be erected in a very short time.

Diocesan Paper

The Rev. John Mockridge, D.D., has accepted the chief editorship of the *Diocesan News*. He succeeds the Rev. George G. Bartlett, who recently resigned on account of his increasing duties as dean of the divinity school. The editorial staff will continue as heretofore.

Bishop Confers with Younger Helpers

Bishop Rhinelander has been holding regular meetings for his postulants, candidates, and deacons for some years. The meeting this month was held last Friday. These gatherings are for the purpose of bringing the men closer to him and for giving them instructions on the many questions in which they should be interested, and which will aid them in their preparation. The men have found these meetings to be of the greatest help.

Church of the Holy Apostles

The celebration last Sunday of the forty-eighth anniversary of the founding of the parish of the Church of the Holy Apostles was the best in its history. The four choirs of the church and the chapels, numbering 150 voices, rendered the service. There were seven clergy in the chancel with Bishop Stearly. The bishop preached the sermon. The church, which has a seating capacity of twelve hundred, was crowded to the doors, and large numbers of people were turned away. After the service an informal reception was tendered to the bishop. The event is one which will long be remembered by the people.

King Charles the Martyr

The two hundred and sixty-seventh anniversary of the death of King Charles I. was observed by the Society of St. Charles, King and Martyr, at the priory of the society in this city last Sunday afternoon. Mr. William Francis Smith, the prior, has a chapel in his home at which the service was held. In the afternoon the members of the society attended Old St. Peter's Church, and were present at the service in Old Christ Church in the morning. The collect for St. Charles' Day was read. This service has been held in the same chapel for some years. The society is endeavoring to have the day set apart as a saint's day in the Prayer Book.

EDWARD JAMES MCHENRY.

PATIENCE is that calm and unruffled temper with which a good man bears the evils of life.—*Buck.*

MAINE CHOOSES BISHOP BENJAMIN BREWSTER

THE special convention of the diocese of Maine for the election of a bishop, adjourned from December 1, 1915, was held at Portland on January 26th. There was a celebration of the Holy Communion in the cathedral at 7 A. M., the dean, the Very Rev. Frank Lawrence Vernon, being the celebrant.

The convention was called to order at 9:30 A. M. by the secretary of the diocese, the Rev. W. F. Livingston; and the Rev. R. W. Plant, rector of Christ Church, Gardiner, and honorary canon of the cathedral, was elected president. A majority of both orders having been found to be present, the convention resolved itself into a committee of the whole, the committee, in turn, organizing with the choice of Judge John F. A. Merrill of Portland as chairman, and the Rev. A. T. Stray of Auburn as secretary. The committee remained in session until 1 P. M., when it adjourned for luncheon, reassembling at about 2:15, and concluding its sitting shortly before three, when the convention resumed its work, and the chairman of the committee reported that it recommended to the convention the name of the Rt. Rev. Benjamin Brewster, D.D., Missionary Bishop of Western Colorado, for nomination for the vacant office. Dean Vernon having nominated the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, Chicago, the convention then proceeded to ballot, with the following result:

Clerical: Whole number of votes, 29; necessary for a choice, 15. Bishop Brewster, 19; Dr. Hopkins, 10.

Lay: Whole number of votes, 77; necessary for a choice, 39. Bishop Brewster, 62; Dr. Hopkins, 15.

On motion of Dean Vernon, the election of Bishop Brewster was made unanimous, and the convention rising, and led by the Rev. Canon Fowler, sang the *Gloria in Excelsis* with great fervor.

The Standing Committee of the diocese having been instructed to inform Bishop Brewster of his election, the convention then adjourned, its members congratulating themselves as they did so that the diocese had at length accomplished its purpose.

THE CRUCIFIX

And many still pass with a Pharisee's eye,
Afraid to look square at the Cross 'gainst the sky.

A Crucifix hangs—and it helps me to pray—
Where I kneel, the beginning and end of each day.

The carvèd figure that I see
Wipes out the years from Calvary.

The world falls back, and only One
Seems to be there with me, alone;

And my eyes help my heart to feel
The scorned, rejected Christ's appeal.

The thorns entangled in His hair
Accuse the thoughts that press them there;

The Hands stretched out condemn my own,
Unstained, because of work undone;

His Feet a shamed confession bring
Of selfish, wilful wandering;

Rebuking eyes know each offense,
And help enkindle penitence

Into a flaming love that throws
Its light until the dark Cross glows.

And He upon it seems to reign
Where He so long has hung in pain.

I cannot understand, but He
More shining seems—and blesses me.

And all my other prayers are glad
That I, a little while, was sad.

A Crucifix hangs—and it helps me to pray—
Where I kneel the beginning and end of each day.

And many still pass with a Pharisee's eye,
Afraid to look square at the Cross 'gainst the sky.

J. F. S.

THE SMALLEST children are nearest to God, as the smallest planets are nearest the sun.—*Richter.*

UNIVERSITY'S NEEDS PRESENTED AT CHICAGO CHURCH CLUB DINNER

Plans for Religious Education Are Outlined

GENERAL NEWS NOTES OF INTEREST

The Living Church News Bureau
Chicago, January 31, 1916

ONE hundred of the Church people of Chicago, including Bishop Anderson and a dozen of the clergy, met at a dinner given by the Church Club at the Auditorium Hotel, on Wednesday evening, January 26th. Mr. George Higginson, president of the club, was toastmaster. The first speech of the evening was a clear account by Mr. George A. Ranney, of St. Chrysostom's Church, of the methods and the success of the every-member missionary campaign recently conducted by Dr. Patton. The three men from the state university at Urbana-Campaign were then introduced. Dr. Evarts Green, the historian, sometime dean of literature and arts, and now professor of history, was the first speaker. He gave a thoughtful and convincing statement of the need of a Church life which shall be in and of the student life. He spoke throughout from the point of the teacher and the administrator of educational affairs. Mr. Edwin Shelby of the senior class and student colonel of the university regiment, spoke of the need and desire of the students to have not only the services now held, but also a chapel to serve as a center of their religious life, and an incentive to the missionary work of students to students. Mr. Shelby was enthusiastically applauded. The chaplain, the Rev. John Mitchel Page, followed with an appeal to the interest of parents in the deepest and most vital "preparedness" of their sons and daughters, and asked that the work and the workman be provided with a worshop. He described the low basement room and the bare borrowed hall which are all the Church at Champaign now has to use in its work among the students. He said that $4,600 would complete the $10,000 required to put the first stage of the building upon the site already owned. Several pledges for the building fund were handed to Dr. Page during the evening. The final speech was a survey of the whole duty and effort of the Church in the work of Religious Education at the universities throughout the United States. It was given by the Rev. Frank E. Wilson, secretary of the board of religious education of the diocese of Chicago. Mr. Wilson's speech, as well as the speeches of the others on special subjects, aroused a lively interest. Mr. H. N. Cooper and Mr. H. H. Brigham, 1705 Heyworth Building, are special commissioners of the diocese of Chicago for the work at the university. The treasurer and business manager is Mr. A. R. Crathorne, 1113 South Fourth street, Champaign, Ill.

Jerusalem and the East Mission

It may seem a far way from Chicago to Jerusalem and the East, and yet it is not so far after reading the twenty-seventh annual report of the mission. A total of $99.30 was given to the mission's work from this diocese during the past year. Most of the money came from parishes within the city and its suburbs. Grace Church, Galena, and Trinity Church, Aurora, were the two outside contributing parishes. The total of contributions for the year from the American Church was just $3,335. The grand total of the mission's receipts for the year was £11,363:2:10. If the share of the American Church seems comparatively small, at least she is being true to the command of our blessed Lord to begin at Jerusalem. The object of the Jerusalem and the East Mission, as it well known, is "the establishment and maintenance of the mission work among the Jews in the Bible lands, and the furtherance of such work by provision of Church privileges for English-speaking people resident in those lands." These have been exceedingly trying times for the Church in Bible lands. A few days before the war began, Bishop Blyth, the famous and beloved founder of the mission, entered into his rest. He was succeeded by the Rt. Rev. Rennie MacInnes, D.D., his personal friend. When Turkey became entangled in the war, German officers arrived in Palestine and began to prepare for the invasion of Egypt. Until they came the work of the mission was not disturbed, but a few days before Christmas nearly all the mission's churches and schools were forcibly closed. Thus at the very beginning of his episcopate, according to the annual report, the new bishop was shut out from the principal portion of his work, though the larger part of the area of his bishopric was still open to him, and new and unusual claims pressed heavily upon him as the army gathered in Egypt for the defense of the Suez Canal, and refugees, mostly Jews in extreme poverty, found their way to Alexandria after being expelled from Palestine. A considerable portion of the bishop's time was spent with the Australian, New Zealand, and Territorial forces stationed in Egypt. The bishop gives a graphic description

(*Continued on page* 485)

Synod of New York and New Jersey

THE second * meeting of the synod of the province of New York and New Jersey took place at the Cathedral of All Saints, Albany, N. Y., opening on Wednesday, January 26th, and closing its sessions on Friday afternoon. Of the twelve bishops in the province, ten attended the synod. There was a very large attendance of clerical and lay deputies, representing seven dioceses in which there is "about one-fourth of the numerical and financial strength of our Church in this country."

The programme included a service in the cathedral on Wednesday evening, followed by an address of welcome by the Rt. Rev. R. H. Nelson, D.D., Bishop of Albany. Other addresses were: "A Christian College at the Gateway of the Orient," the Rev. C. S. Reifsnider, D.D., president of St. Paul's College, Tokyo; "Social Service in Rural Parishes," the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor, Central New York; "The Place of the Church College in the American Church," the Rev. William C. Rodgers, D.D., president of St. Stephen's College, Annandale, N. Y.

The bishops and deputies were handsomely entertained by the Churchmen of Albany diocese. Everything was thoughtfully planned for their comfort and convenience. Luncheon was served the first day at the Fort Orange Club and the next day at the University Club.

Laymen's Dinner

The laymen's dinner at the Ten Eyck Hotel on Thursday evening was an occasion long to be remembered. About one hundred and fifty covers were laid. Bishop Nelson filled the post of toastmaster with grace and dignity, and added much to the delights of the evening.

Dr. Pott spoke on "Training the Leaders of 300,000,000 People." Bishop Brewster took up the subject of social service, and Dean Robbins spoke on "Theological Education."

Dr. Pott said: "The Chinese say there are about 400,000,000 people in their country and all sorts of schemes are given to impress the enormity of the number on you. For instance, they say that if these people should form a line and start to march past a given point, so many a second, it would take from twelve to thirteen years for all to pass.

"We can play with large figures like these and make them either encouraging or discouraging, but you can see that we in the East have something to do. And this necessity is brought home to us at the present time because in the far East they are sweeping away the barriers of East and West, they are sweeping away their Eastern civilization and are adopting our Western civilization.

"This new civilization concerns the whole world and if it should only be material, if it would have to do only with science, it might not be a blessing but it might be amiss to progress. The Christian influence is the great burden and this is what our mission college is undertaking."

Dr. Pott pointed out that China to-day is in about the same stage of civilization and culture that Europe was in during the Middle Ages. He told of the feeling of quaintness and separation from all that is modern experienced by a Westerner on the first visit to a Chinese city, with its walls, dimly-lighted streets, and queer customs. When he first went there he shaved his hair in front and grew a queue, to identify himself with the people.

"I was so proud of this queue," he said, "that when I came home I saved it and gave it to my sister, telling her that she might have use for it at some later date."

From a school of seventy, a charitable institution that had to pay for the clothes the student wore, Dr. Pott said St. John's University has grown to have a registry of five hundred students and is self-supporting.

Bishop Brewster said "social service" sums up in two words the advance of Christian ideas in the advance from the old individualistic ideal by which each one tries to save himself to the communistic doctrine of mutual helpfulness. He spoke of the newly organized board of social service and said he thought it ought to have as much power and consideration as the board of foreign missions.

"The investigations of this board in the Southern mountain regions and in the bituminous coal lands," he said, "we brought to an end because of the lack of support. The board needs only a sum equivalent to one per cent. of the amount required by the board of foreign missions. You will admit there is much to be done in interesting men and women in it and the field is as broad as human life."

Bishop Brewster spoke of the democratic ideal and said it is the recognition of the common man without reference to purse or pedigree and it is "involved in the idea that the Son of God became the Son of man."

Modern social democracy failed to prevent the great war in Europe, he said, but he sees an awakening of labor to the need of the force of the Church. A great part of the idea of social service of the state, he said, is to encourage sympathetic relations of capital and labor, and "for this surely the Church ought to make an earnest and interested effort."

Dean Robbins said he often is looked down upon not only by people of the world but by Churchmen as a dreamer and dealer in dry theories.

"But I think the reverse is true," he said. "God can only be known through the study of His people and therefore theology is the center of human life.

"That theology," continued Dean Robbins, "is based on the wide experience of the whole race and therefore if we become attached too excessively to one idea we become provincial. The one great principle of modern theology is to combine the two extremes of radicalism and conservatism.

"The best system of education is research, but this method is difficult. It does not seem that the modern university is capable of sending us men fit intellectually to be let loose in the field of research."

The dean concluded with an eloquent appeal to Churchmen, clergymen, and laymen, to foster and maintain institutions of theological learning, supplying them with men and material aid.

The Rt. Rev. Edwin S. Lines, D.D., having been elected president of the synod in 1914 for a term of six years, presided at all business sessions.

The following officers were chosen for the year 1916-1917: Secretary, Ven. Roy Farrel Duffield, B.D., Garden City, N. Y.; assistant secretary, Rev. John Keller, M.A., 19 East Park street, Newark, N. J.; treasurer, Mr. A. B. Houghton, Corning, N. Y.

Representatives of the synod in the Board of Missions were elected: The Rt. Rev. Dr. Edwin S. Lines, the Rev. William Holden, D.D. (succeeding the Rev. Dr. Reese F. Alsop), Mr. Robert C. Pruyn. Many special committees and commissions were appointed by the chair.

Missions

The report of the commission on Missions was a carefully prepared record of facts and conditions in the province. It brought out the statement that "both New York and New Jersey are still very largely missionary ground. Our urban population is increasing more rapidly than in any other part of the country, presenting problems which demand most serious thought and urgent effort." Addresses were made by the Rev. Dr. John R. Harding, the Rev. Dr. W. A. R. Goodwin, and Bishop Lloyd. A strong sentiment appeared in favor of a "unified assessment for missions, for education, and for social service."

Bishop Burch, of the committee appointed at the last synod "to consider the duty of the Church in this province toward non-English-speaking people in this province," made an elaborate report, showing religious conditions among the Italians, Scandinavians, Spaniards, French, Germans, Greeks, Jews, and other foreign peoples now living within the province. The report is to be printed for general circulation, and a committee has been appointed to consider the question and report in 1917, Bishop Burch being chairman.

Religious Education

The report of the provincial board of religious education was accompanied by an interesting exhibit on view in another part of the guild house. The synod voted "a high appreciation of their work" and adopted four resolutions appended to the board's report, as follows:

"1. *Resolved*, That this synod hereby approves of the work of the three boards of religious education—general, provincial, diocesan—interlocking but severally distinct, and pledges to them its loyalty and financial support.

"2. *Resolved*, That every parish should seriously consider giving week-day religious instruction to its children.

"3. *Resolved*, That the primary responsibility for the religious care of Church students, in colleges, universities, and normal schools, rests upon the parochial authorities of the community in which the institution lies; but that parishes laboring under financial limitations deserve the assistance of the province or the general Church through their respective educational boards.

"4. *Resolved*, That the time has come for unifying and standardizing the work of examining chaplains within the province and that the synod commends an effort to secure such unification and standardization."

Under the caption of "Week-day Religious Instruction," the Rev. John W. Suter, Jr., director of the Demonstration School in New York City, made an address on the plan and methods adopted and conditions to be further considered. Bishop Courtney made an interesting address, and gave some startling statistics in answering the question, "Is the Church prepared to utilize the opportunity for week-day religious instruction? Should the public school authorities make possible such an opportunity?" The Church is partially pre-

* First meeting, October 27, 1914; no meeting in 1915.

pared, it was said, but a vast deal of consideration and planning is yet to be done.

Educational conditions in the province as revealed in the survey were graphically related by the Rev. Dr. Lester Bradner. The Rev. Dr. Octavius Applegate spoke to the question, "How shall we meet the need of religious education in our colleges and universities?" He declared that there were 45,000 young men and 5,000 women enrolled in colleges and universities within the province, not counting normal schools, etc. About 10 per cent. are Church boys and girls. Rectors of their home parishes should follow up these students with letters, especially in Advent and Lent, and remind them of their obligation to receive the Holy Communion. It was remarked in the discussion that the Church students frequently outnumber the students belonging to the particular denomination which founded the college.

The Rev. B. W. R. Tayler deplored the fact that so many men and women become affiliated at college with religious societies in which there could be no spiritual development because there was no sacramental system as in the Church. Such associations frequently keep people away from our altars.

The Rev. Pascal Harrower led the discussion on "The advantage to the Church of standardizing the work of examining chaplains." He drew attention to the fact that a pastor and preacher must also be instructor of his people. Often these great responsibilities are undertaken without adequate preparation. If every candidate could have three years' preparation at a seminary or school of theological learning the advantage to the Church would be great; a four years' course would give far greater advantages. It would also be advantageous for the examining chaplains to have some intimate knowledge of candidates for holy orders gained before the days appointed for the examinations. There would be a great gain from the revision and enrichment of the general canons concerning the work of examining chaplains and the scope of canonical examinations.

During the discussion it was remarked that different standards are required in different parts of the country. Too much standardization and rigid uniformity would endanger the supply of candidates for holy orders.

One bishop said that we have sufficient uniformity now in the general law of the Church. It must be remembered that some of the best workers have never been to college.

Social Service

On Friday morning the report of the provincial social service commission was presented. In an animated debate, expressions of sympathy with the intent of the report and its appended resolutions were voiced, and sharp criticisms of the wording of certain passages were also made. It was said that some statements of alleged facts needed modification before they could be adopted by the synod.

There was matter enough in the pamphlet to occupy the serious attention of the deputies for many hours, as the following sub-heads will indicate:

1. Functions of a Provincial Social Service Commission.
2. The Church and Industry.
3. The Church in the Country Districts.
4. The Church and Secular Social Agencies.
5. Functions of a Diocesan Social Service Commission.

There were six resolutions appended to the report. When the first was moved for adoption, it failed; as a substitute, the third clause of the sixth resolution was adopted as follows:

"*Resolved*, That a copy of these resolutions be sent to all diocesan conventions in the province."

Others of the proposed resolutions, later on, were recommitted for further consideration and report next year.

The Summer Conference of Church Workers to be held July 5th to 15th, at Hobart College, Geneva, N. Y., was endorsed by the synod. (See THE LIVING CHURCH, issue of January 29, 1916, page 464.)

By request, the bishops present at the synod considered the growing disregard of rubrical law. On motion these matters were referred to the commission on the Revision and Enrichment of the Prayer Book.

Bishop Fiske's address on "Social Service in the Rural Parishes" will be printed and distributed.

Suitable action was taken on the addresses of the Rev. Dr. Reifsnider and the Rev. Dr. Rodgers on "Church Colleges," which were delivered at the cathedral on Wednesday evening.

Resolutions of thanks to Governor and Mrs. Whitman for their courtesies to the members of the synod on Thursday evening were adopted.

The Bishop of Albany, the local committee of arrangements, the cathedral authorities, and others contributing to the hospitalities of the session, were tendered a vote of thanks.

On invitation of Bishop Matthews, the synod will meet within the diocese of New Jersey, on Wednesday, January 10, 1917.

THE DROSS of the earth the meek do not inherit; but all the true enjoyments, the wisdom, love, peace, and independence, which earth can bestow are assured to the meek as in their meekness inherent.—*Henry Taylor.*

I KNOW THAT we often tremble at an empty terror, yet the false fancy brings a real misery.—*Schiller.*

UNIVERSITY'S NEEDS PRESENTED AT CHICAGO CHURCH CLUB DINNER

(*Continued from page* 483)

Trinity Church

of his experiences with them. He tells of preaching to three thousand soldiers in the shadow of the Pyramids. But of all the work with the troops nothing interested him so much as the confirmation services. Many of the men from the Antipodes were prepared for confirmation on ship board and on arriving in Egypt sought confirmation at Bishop MacInnes' hands.

Bishop MacInnes has requested the Rev. J. H. McKenzie of St. Mark's Church, Howe, Ind., to act as organizing secretary in the United States for the Jerusalem and East Mission Fund, to succeed the Rev. F. A. De Rosset of Charleston, S. C., who died in October.

With the January issue (1916), Trinity Church *Chronicle* is resumed after an interval of seven years. The Rev. A. E. Selcer, priest in charge of Trinity Church, is editor. It is his intention to publish from month to month, in the *Chronicle*, a history of Trinity Church. In the January number are given the records of the first meeting of the parish, and the form of organization given by Bishop Chase to the organizers. It is interesting to note, says the editor, that the name of the parish was suggested by Bishop Chase in a pencil note on the margin of "the Form of Ogranization."

The year 1916 should be an important one in the history of Trinity. It is the "year of preparation" for the seventy-fifth anniversary of the parish. On January 28, 1842, certain members of St. James' Church, after a verbal and written notice had been issued, met at the store of a Mr. A. G. Hobber and took preliminary steps for the organization of an Episcopal Church to "be permanently established on the South Side of the Chicago River." On March 5th, at an adjourned meeting, the organization was effected and trustees elected. It is probable that an "old home week" will be held sometime between November 1, 1916 (the twenty-fifth anniversary of the choir) and January 28, 1917.

Another Robbery at St. Luke's Hospital

On Tuesday evening, January 25th, St. Luke's Hospital was the scene of the second robbery for the month. It will be recalled that automobilists committed the first robbery, and escaped with several thousand dollars with which the employees were about to be paid. The culprit of the last robbery was a woman, and former employee. She entered the hospital about 6:30 P. M. on the Indiana avenue side, locked several of her former associates in the bathroom, and ransacked their rooms. However, one of the imprisoned girls went down the fire escape, gave the alarm, and the guilty one was caught.

Sunday Evening Club

The Rev. James E. Freeman, D.D., rector of St. Mark's Church, Minneapolis, preached at the morning service at Trinity Church, on Sunday, January 23rd. Dr. Freeman preached also in the evening of the same day at the Sunday Evening Club, and Mr. W. R. Stirling read the lesson.

Grace Church Library

The library at Grace Church was reöpened on Friday, January 7th. Fortunately its books were not injured in the recent fire. A number of books discarded by the Chicago Public Library have been given to the library at Grace Church.

St. Simon's Parish

As a result of the recent canvass made in St. Simon's parish, following the missionary campaign held by Dr. Patton, over $1,400 extra was pledged for missions and parish support. The names of many candidates for baptism and confirmation, and the names of many willing to do Church work, were also received.

Child Labor Day

Many of the city parishes made reference to the child labor question on Sunday, January 23rd, which the National Child Labor Committee designated as a special day of observance. Mr. C. D. Blachly, secretary of the diocesean social service commission, gave the churches large supplies of the committee's literature on the subject. St. Luke's, Evanston, observed Child Labor Day on January 16th. The rector, Dr. Stewart, preached on the subject, and a petition framed by the lawyers of St. Luke's Social Service League was signed by the whole congregation and forwarded to the congressmen and senators asking their support of the Keating-Owen Bill. Thirty new members of the national child labor committee were also secured.

Miscellany

On the invitation of the choir of St. Paul's Church, Kenwood, the choir of the Church of the Redeemer, Hyde Park, joined them in the singing of the *Mass in B flat* composed by the Rev. Dr. Hopkins. The composition was sung as an anthem at Evensong on Sunday, January 30th, at St. Paul's Church. Dr. Hopkins assisted the Rev. Mr. Thomas in the service.—A silver pyx has been presented to the parish of Christ Church, Woodlawn, in memory of the late Miss Kate Sumner Bishop. The rectory of Christ Church has been thoroughly renovated after the recent fire.—On Sunday evening, January 9th, thirty-six members of the choir of Christ Church, Joliet (Rev. T. De Witt Tanner, rector), sang carols, anthems, and hymns to the women at the penitentiary. Several tableaux representing the Annunciation and other Bible scenes were given, and an address was made by Mr. Tanner.

H. B. GWYN.

Introductory Address at the Garden City Conference

Delivered by the Rt. Rev. CHARLES P. ANDERSON, D.D., LL.D.
Bishop of Chicago, "Moderator" at the First Session

BRETHREN AND FRIENDS:

I ESTEEM it an honor and privilege to be presented to you as the Moderator of the first session of this Preparatory Conference. Perhaps it will be proper for me, on the threshold of our deliberations, to try to indicate the character and purpose of this meeting and of the World Conference for which it would make preparation. My thoughts group themselves under two heads—letter and spirit. The spirit of this meeting should be and must be the spirit of hope and faith and expectancy. This on the one hand. On the other hand we have to be governed by certain specific instructions which accompanied our appointment as representatives of the Churches under whose authority we act. We are to open our hearts and minds to each other and to the guiding influence of the Holy Spirit, as agents of those bodies from whom we have received a limited and well-defined commission.

We have come here to confer about a World Conference on Faith and Order. We are here to consider how the arrangements for that conference can be advanced. This meeting is not a Conference on Faith and Order, but a consultation on ways and means of bringing about a Conference on Faith and Order. The conference which we are here to promote is to be a World Conference. It is to be world-wide in its scope. It is not to be an American gathering, nor a European gathering, nor a gathering confined to any geographical limits. It aims to encompass representatives of practically every nation and race and people and language in the world. It is not only a world-wide conference, but a Church-wide conference also. It aims to embrace all those forms of organized Christianity which have at their center allegiance to Jesus Christ as the Saviour of the world. It is not to be, if its plans carry, a pan-Protestant conference, nor a pan-Catholic conference. It is to be pan-Christian. It is neither sectional nor sectarian nor partial nor partisan in its conception. It seeks to be truly representative of all Christendom, thoroughly ecumenical in its reach, but without authority to legislate or to bind participating bodies. It is a conference wherein no compromise nor embarrassment can overtake any member, but which is nevertheless inspired by the holy hope that it will prove to be a step toward the realization and manifestation of corporate unity amongst all who profess and call themselves Christians.

It is unnecessary to say that such a conference, unique in the world's history, sublime in its purpose, requires on the part of its promoters abundant charity, wide sympathy, a capacity for discovering spiritual wealth in unexpected quarters, an open mind that seeks only the truth, a heart that loves the whole brotherhood, a freedom from inherited pride and prejudice, and the cultivation of a catholic and cosmopolitan temper.

On first thought the bigness of the plan seems to make it impractical, if not impossible. On second thought, however, it is its very bigness which seems to make it possible and practicable. Its wide scope lifts it above local difficulties. It lifts it above the spirit of the age into the spirit of the ages. There is scarcely a nation in the world to-day wherein a national conference for the same purpose could take place. Political complications, educational controversies, social inequalities between established and unestablished Churches—these and conditions such as these make national conferences on Faith and Order quite impracticable. But a World Conference lifts the whole subject above those national and artificial barriers that men erect between themselves; it lifts it above the realm of racial types and local phases; it lifts it above the incidents and accidents and tragedies of history into the clearer vision of the universality of Christ and the unity of His Body, the Church. Multitudinous difficulties automatically disappear as saints and scholars of many lands and Churches meet to contemplate a world Saviour, saving a whole world, through a world Church.

It is of the utmost importance that the world character of the plan be kept in mind in such a local meeting as this. We represent but one of many countries, and that one only in part. We represent only a portion of the Christian world geographically and ecclesiastically. It is of the essence of the proposed conference that opportunity for participation not only in the conference, but in the previous arrangements for it, shall be pressed home to every part of Christendom. For this reason scrupulous care should be exercised that a local gathering of this sort should not unwittingly create a prejudicial atmosphere into which other Christians might hesitate to come. How often it has happened, dear brethren, that you and I have been invited to take part in some movement, towards which our sympathies inclined, but in which we could not conscientiously join, because certain premises and presuppositions had unconsciously been built into the foundations. These difficulties would not have existed if those who were invited to join in the movement had also been asked to join in laying the foundations. So it is with this movement which we are trying to launch. Speaking for myself only, I am prepared to admit without any mock humility, that, living as we do in more or less isolation in our divided Christendom, I have probably acquired certain stereotyped habits of mind which make me incapable of reproducing the mental habits and attitudes of many who are better Christians than I am. Consequently I confess incompetence for laying the foundations on which others are to be asked to build. All those who are to be invited to take part in the conference should also be invited to take part in the steps leading towards it. The Churches of Sweden and Norway and Denmark and Russia and Germany and England and Scotland and other lands; the missionary Churches of Asia and Africa in their close contact with the non-Christian world; the Roman Catholic Church which knows no national boundaries but which has such wide international power and influence; the ancient Churches of Asia Minor whose conservatism in the face of long-continued persecutions may enable them to teach the world a great deal about the primitive contents of Christianity—all these should have the privilege somehow of getting in on the ground floor. Our task therefore, as a sectional conference, is to do those things which we ought to do to further the conference, and to leave undone those things which we ought not to do lest we encroach on the domain of others. So long as there is a ray of hope, the ecumenical character of the conference should be stedfastly maintained.

The point of contact in the proposed conference is belief in Jesus Christ as God and Saviour. No other point of contact is considered essential to the conference. No previous recognition, on the part of any Church, of the claims or tenets of any other Church, can be demanded, under the terms of the conference, as a preliminary basis of negotiation. Each body comes into the conference on the basis of its own estimate of itself, without the abandonment of any distinctive belief or differentiating principle. For the purpose of the conference and as members of the conference, all come in on the same level—the same lofty level of belief in Jesus Christ. Everything else is subject matter for conference.

The object of the conference is the study and discussion in the spirit of love and forbearance, in personal eye-to-eye contact, of the things in which Christians differ as well as the things in which they are of one mind. Personal contact between representatives of unlike groups is regarded as a fundamental element in the solution and removal of difficulties.

The hope of the conference is that personal contact, mutual counsel, interchange of ideas, and united prayer will prove to be a step toward unity.

The belief of those who are promoting the conference is that the time is ripening for it, that world conditions demand it, and that providential circumstances are compelling Christ's followers to draw together into compact unity and solidarity.

As we look out upon the world to-day we see it engaged in a war of indescribable destructiveness. Nation is fighting against nation, Christian against Christian, Catholic against Catholic, Protestant against Protestant, culture against culture. It is a situation to make men and angels weep. Men are seriously asking whether Christianity has failed. We answer, No. Christianity has not failed, but our civilization is threatened, because, though it contains many Christians, it is not corporately Christian. It is a legitimate question as to whether a united Church might not have preserved peace in the world.

We look out upon the Christian Church to-day and, in spite

of its interior indestructible unity, we see it externally rent and torn asunder, largely disintegrated and individualistic, unable to mould the national conscience, or to influence the continental mind, or to weave itself bodily into the warp and woof of our civilization. One does not have to deny the contribution which each Church has made to the totality of Christian experience; one does not have to deny the religious values for which each Church has stood; one does not have to deny these things in order to affirm that isolation and separation and disintegration are imperilling the power of the Church of Jesus Christ.

A bleeding world and a bewildered Christendom are crying aloud, How long, O Lord, how long, until Peace be established amongst the nations and Unity be realized between the Churches? The world-wide, Church-wide conference is an attempt at an advance towards a world need and the fulfilment of a world prayer.

In the face of world conditions to-day, in the face of religious conditions to-day, does any Christian dare or care to stand aloof from a movement so full of mutual trust and confidence, so considerate in matters of conscience, so charged with loyalty to Christ and His Church?

A BRIEF SURVEY OF THE PREACHING MISSION

By the Rev. James E. Freeman, D.D.

Secretary of the Commission

THE Nation-wide Preaching Mission began its active work with the Advent season, many of the dioceses participating, a large number however, postponing action until the Epiphany and Lenten seasons. There has been nothing spectacular or sporadic about the movement. All over the country it has been characterized by deep undercurrents of spiritual fervor and fine consecration. It would be difficult to tabulate the results to date; indeed it would be injudicious to attempt to do so. This whole preaching mission has been designed from the start to be intensive in character; and while an effort has been made to reach the unchurched its primary object has been to revive the religious life of our own people and to direct it into channels of practical present-day service. The great outstanding note has been the Gospel message itself, the recognition of the fact that any form of regeneration must begin with the human heart. An endeavor has been made to place a fresh accent upon the ministry of the prophet and to emphasize again the essential unity and solidarity of our household of faith. We cannot but believe that this has been a factor of infinite importance during this period of unrest and disquietude.

The secretary of the Commission has been privileged to hold conferences with the clergy, in many instances, comprising whole dioceses, and perfect unanimity and cordial coöperation have characterized every such gathering. Those who at the beginning were skeptical as to the wisdom or value of such a mission have, without a single exception, expressed their willingness to coöperate, and Churches, widely apart in matters of administration, have come together in an intimacy hitherto unknown, upon the common platform of the Gospel message. The secretary of the Commission has been the guest, and preached in the churches, of men of every school of Churchmanship; and it is his testimony that, even in the face of cordial differences of opinion (perhaps more cordial to-day than hitherto), the clergy at large are yearning for a finer expression of fellowship and a more intense desire for coöperation in the one mighty task of pressing forward the claims of the Kingdom.

One of the striking features of the mission thus far conducted has been the uniformity and similarity of the methods employed. With reports from scores of preaching stations and parishes and records of diocesan effort there is abundant evidence that everything has been subordinated to the one supreme theme. A bishop of the Middle West writes: "The clergy are so enthusiastic over the mission, which in many instances has resulted in converting them to a new spiritual vision, that many are desirous of repeating the mission at the same time next year." Our great Presiding Bishop in characteristic terms expresses his conviction that "The preaching mission has stirred up the whole Church."

Correspondence with prelates of the Canadian Church has disclosed their widespread interest, which has resulted in an effort to have a preaching mission throughout Canada at an early day, coëxtensive with the Dominion. Beyond the borders of our own Church, constant calls have come for information concerning the mission, its plan and scope, and in one large city an effort is being made through the correlation of Church interests to hold during the coming spring a simultaneous mission in every one of the two hundred or more churches.

The fact that this great Nation-wide Preaching Mission has been conducted thus far on lines that commend it to the good judgment of those who were skeptical of emotional or sporadic revivals has given it a distinction unique and important. The call of the Bishop of Massachusetts to the clergy of that diocese as well as the notable address by Bishop Brewster of Connecticut on the ministry of preaching are striking contributions to the subject which the Commission has in hand. Bishop Greer's splendid appeal to his own diocese and a multitude of pastoral letters and clerical conferences but serve to indicate the widespread desire for a more insistent and emphatic emphasis upon the ministry of preaching. With the mass of evidence before us gathered from all over the country it is our unfailing conviction that the effect and influence of the mission up to the present time has been most encouraging.

One of the most conspicuous needs made evident by this great movement is the revival of a society for parochial missions, well conceived and supported by the whole Church. We have never advocated unnecessary machinery, but we do believe that a great coöperative society, enlisting the support and interest of the clergy throughout the country, would result in building up an order of preachers who might from time to time render a service of inestimable value to the Church at large. It is our own observation in this mission that there is an insistent and urgent demand, not only for a revival of efficient and effective preaching but for some central agency that will register and supply available men to meet the demands of parishes desiring to hold parochial missions. Parochial provincialism and insularity would speedily disappear if there were a larger expression of fellowship along these lines.

MAY A CHRISTIAN HATE?

[From the Chicago *Post*]

OUR interesting religious contemporary, The Living Church, recently printed an editorial by one of its staff under the caption "Shall We Hate?" It seemed to be an eminently proper editorial for a publication devoted to promulgating Christian principles, but it has stirred up a hornet's nest of protest.

As we recall the editorial—and we read it at the time—it took the ground that American Christians should not permit their feelings to be tinctured by hatred for any of the belligerents. The theme was elaborated upon at some length, and hate was denounced as a trait contrary to the Christian spirit.

However, apparently, there are not a few Christians who believe that they have a right and a duty to hate and are much disturbed by what they fancy is a subversion of both in the columns of their denominational weekly. They are willing to concede that they may not hate individuals or nations, but they insist that they must hate a spirit and a system that manifests itself in abhorrent acts. [Here several letters from the Correspondence columns of The Living Church are summarized.]

These critics of The Living Church seem to make a pretty good case for hatred as a fitting factor in a virile Christian's equipment. But hatred must be impartial. The same spirit that requires it to be divorced from individuals and nations and centered upon oppressive systems and barbarous deeds demands that it be equally applied to its proper objects, no matter who their authors may be. Moreover, if a virile Christianity imposes the duty of hating the wrong deed, a merciful Christianity imposes the duty of loving the wrongdoer. It is to this supreme test that the war will put the Christians of all nations.

THE CLOISTERED SOUL

All day long my feet must go
On busy errands to and fro;
All day long my hands must be
At work, no moment free
My mind from daily tasks and cares;
What time have I for heartfelt prayers?
But far withdrawn my soul doth dwell
Within her lofty citadel,
Where, in a chapel bright with flowers
And lights, she spends the day's long hours
Kneeling before the altar there
In ardent praise and passionate prayer,
Quiet as any cloistered nun;
No petty errands need she run.
And so my feet and hands and mind
Do willingly the work they find.

(Mrs.) Amy H. W. Bullock.

THE QUESTION OF THE LEGALITY OF THE USE OF INDIVIDUAL CUPS IN THE HOLY COMMUNION

BY THE REV. W. J. SEABURY, D.D.

To the Editor of The Living Church:

THE following questions were submitted by the undersigned to the Rev. William J. Seabury, D.D., the distinguished Professor of Ecclesiastical Polity and Canon Law in the General Theological Seminary, whose writings and lectures are well known to two generations of students and clergymen:

1. Can the use of individual cups be reconciled with the rubrical law of the Office for the Administration of the Lord's Supper?

2. If the use cannot be so reconciled, has a bishop the legal right to allow it?

Dr. Seabury has answered both of these questions in the negative, and his opinion, together with his reasons for it, is given below.

It would seem to follow that, if the use of individual cups is in violation of the law, and is beyond the jurisdiction of the bishop to allow, then *a fortiori* no individual rector can lawfully institute such use. CHARLES H. HIBBARD.

Pasadena, Calif.

EXTRACT FROM LETTER OF DECEMBER 26, 1915

IT would seem impossible to doubt that the rubrics contemplate one Cup. There are six places where they mention that essential of the Eucharist—three in the office as appointed for ordinary use, and three in the office as part of the Ordinal. In all these cases the definite article and the singular number are used—*the Cup.*

In Article XXVIII the same usage occurs, "the Cup of Blessing," *i. e.,* the instrument, or one of the instruments, used in the sacrament of the Supper of the Lord, with which the Article was concerned. So also in Article XXX, "The Cup of the Lord." These, and the mention of "the Cup" in the words of the Institution, so far as I have observed, are the only references to that instrument; and they certainly show that it was contemplated as one, and not many or several.

It may be said that this explicitness is qualified by the direction that the priest in consecrating shall "lay his hand upon every vessel in which there is any wine to be consecrated"; but this is so manifestly a provision for the re-filling (in case of need) of the Cup instrumental in the communication that it cannot be held to sanction the use of any other than *the* Cup for administration. This Rubric in fact does not refer to administration at all, but only makes provision for sufficiency of the matter to be administered. When the need for the use of the matter for administration arises, then it is to be administered according to the *rules of administration, i. e.,* in *the* Cup.

The rubric of the English Office, preceding the American, is—"And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated." Here the word flagon obviously intends a vessel containing what is to be poured into the Cup when it needs re-filling; and *the* Cup is evidently, under a synonymous title, referred to as the receptacle of that which is to be poured into it. As if to say (by way of certainty), Observe this form not only with the chalice, as to which direction has already been given, but the flagon as well. "Be it chalice or flagon" the imposition of the hand is not to be omitted.

I can imagine that one might urge in answer to this, that "the Cup" is a general expression descriptive of one part of the sacrament, and that the gift involved in its impartation passes with equal certainty whether through the instrumentality of one or several cups.

There is some truth in the second part of this objection: for, if the *unworthiness* of the minister hinders not the grace of the sacraments as Article XXVI indicates, it can hardly be supposed that his disregard of a rubric would do so.

But as to the first part of the objection, that the term "the Cup" refers only in general to the second part of the sacrament, while it may have a plausible sound as to the use of the term in the Articles, it certainly is not true as to its use in the rubrics; for these are not speaking of the Eucharist in general, but of particular acts to be done in the process of consecration.

Moreover, it should not be forgotten that the use of "the Cup," or single chalice, rests not only upon the specific use of the term in the rubric, but, beyond this, upon the undoubted intent of the Church that in the celebration the priest should, in accordance with the command of the Christ, do those specific things which He did, and which He explicitly said that those to whom He spoke should do. Hence the special force of those rubrics. Not only are they the legal rules of the Church, but they are laws of Christ administered by the Church. "He took *the* Cup"; "He gave it to them"; He said "Drink ye all of this." Is there any room here for the imagination of several cups? What He took He gave to those who were with Him, and of this He bade them drink. And the rubrics both of consecration and dispensation follow the order which He instituted; not for the sake of rhetorical or dramatic paraphrasing for mental interest, but with intent to obey the command which He had given them to "do this"—to perform for others the acts which He had done for them that were with Him, for a memorial of Him.

In view of this consideration, strengthened by the remembrance that the Cup which He took was the Cup which was in order at the stage then reached of the Passover which He was celebrating, it is manifest that the intrusion into the service of the smart device of individual cups is not only a plain breach of the rubrics, but a distinct contravention of the Institution of Christ which the Church has received to administer.

Presumably this is not an intentional contravention; but it is none the less mischievous for all that. It is probably due to a tendency in this very scientific age to have more faith in contagion than in the remission of sins—in the spread of disease than in the unity of the Spirit; a unity which St. Paul not obscurely associates with participation in the Eucharist, by an allusion which would be much weakened, if not made pointless, by the supposition that we therein drank not of one cup, but of many (I Cor. 12:13).

In this view of the matter touched by your first question, there seems to be no need to say much in regard to the second point, as to the episcopal jurisdiction. If the practice is contrary to the rubric, no dispensation of a bishop can give it justification. If (beyond that, as I think) those rubrics are simply declarative of the ordinance of Christ, then of course dispensation is impossible.

On the other hand, there is, it seems to me, much that a bishop can do, if he will, to prevent the introduction and increase of objectionable practices—and that without formal proceedings, but by his discountenancing of that which ought not to be done. I believe if the episcopal mind were clear, and the episcopal utterance explicit though kindly, this and such like practices could be so firmly discouraged that they would be effectually nullified.

THE REAL SOUTH AMERICA

[From a letter in the *Sewanee Purple,* dated at Buenos Ayres, from Marion Andrews]

IN spite of the splendid get-acquainted movement carried on by our dailies, our magazines, and trade journals, the real South America is still *terra incognita* to the average American and is known by him in the vaguest sort of way, a modern ultima Thule, a fanciful Utopia, if you will, where life is regulated by the chimes of the cathedral bells and the tinkle of the gallant's guitar beneath the iron-barred window of his lady love.

South America is a great continent with seventy-five millions of flesh-and-blood men full of ambitions, ideals, hopes, fears. Some are failures and some successes, some sinners and some saints, some poor and some rich. They are just as rotten, just as sound, just as dishonest, just as honorable, just as unreasonable, just as reasonable, as our own great people. In short they are a part of humanity, and a very admirable part at that.

The more I see of the startling progress of certain sections of this country the more I am convinced that we North Americans view our southern neighbors through the distorted lens of Mexico. Our notions of South America should have been dumped on the scrap-heap some thirty years ago. We do not realize that there are to-day South American governments which are firmly organized, justly administered, and thoroughly progressive. The Argentine, Brazilian, and Chilian have the same contempt for the Mexican outlaw rebel as we have. . . .

Don't get the idea that anything is good enough for South America. Anyone having this idea is ignorant of conditions. I have yet to see a more progressive, elegant, and wide-awake city than Buenos Aires. The government buildings are most magnificent. To my way of thinking more splendid than our own. I also doubt very seriously if New York can show sweller shops. She can, of course, show more.

We have here dailies published in almost every European language as well as reviews, trade journals, etc. The nations of the world elbow each other here just as with us.

The Psychology of Repentance

By the REV. CHARLES FOREST SCOFIELD

THE will of God never imposes itself upon men by irresistible grace, which is but another term for overwhelming authority. God does not force His truth into inhospitable minds. He does not write His revelations upon the morning skies in flaming letters as some have demanded that He do. He does not coerce our reason with daily miracles. He does not compel our wills to righteousness by immediate sanctions, nor bribe to obedience by instant and palpable rewards. 'Behold I stand at the door and knock. If any man will open unto Me, I will come in and sup with him and he with Me.' That is ever the attitude of the Divine Revealer and Sovereign of our souls. He woos us with the winsomeness of His truth and the beauty of holiness. He treats us not as subjects but as sons. He seeks from us the free and willing service of filial obedience."

These are the opening words of Bishop Williams' sermon at the recent consecration of Dr. Stearly as Bishop Suffragan of Newark. It seems to me that they express the fundamental truth of "repentance," and at the same time suggest a vital difference between the Church's teaching and the popular views of Protestantism on this subject.

Is not the whole modern system of revivalism, in a certain sense, a coercion of our reason and an appeal, chiefly to the emotions, which is effective largely because it depends upon methods that suspend the operation of the will?

In the gospel call to repentance there is a recognition of the free agency of man. I think that I can make this clear by a consideration of some of the fundamental principles of psychology. Μετανοεῖτε, "Repent ye," that is, "Change your mind." Whereas your will or purpose has opposed the grace of God, now submit your will to Him, for so only can He come unto you and transform your life.

Repentance, *μετάνοια*, really involves much more than a mere change of mind or purpose. Without going into arguments to demonstrate the propositions, I will assume that it is generally agreed that the mind is dual in its nature. Whatever may be the nomenclature, there is that mind which functions in the brain and takes cognizance of material objects through the media of the senses. For convenience we will term this the "objective mind." It is the seat of sensation and directs the movements and activities of the body under normal conditions. It takes cognizance of pleasurable or disagreeable sensations and can direct the physical energies to gratify its desires. Its methods of thought are analytical and inductive, but are deductive only to a limited degree. It is the intellect of man. When it is active and under ordinary conditions, it can inhibit the action of the other mind and can control it by suggestion. This is the significant fact. So long as the objective mind is in control, it dominates all the activities of the individual, for it is the will of man.

Then there are the emotional and instinctive faculties which are capable of action independent of the objective mind, as may be demonstrated when the action and control of the objective mind is suspended in sleep or in trance-like conditions induced by somnambulism or hypnotism. These faculties, collectively, are called the subliminal self, the sub-conscious mind or the subjective mind. For convenience I will use the latter term to designate them.

The subjective mind is the seat of the higher emotions, altruism, appetency, and love, and is the real soul of man. It is capable of potentially inerrant memory and deductive reasoning and can control all the functions of the body; but is in turn subject to control by suggestion. This broad generalization is, I think, sufficient to illustrate what I want to suggest in the way of applying these fundamental principles to the subject I have chosen.

Does not St. Paul suggest this duality of the mind when he says, "For to be carnally minded is death?" Or, as it is literally, *φρόνημα τῆς σαρκός*, the mind of the flesh, is death, but *φρόνημα τοῦ πνεύματος*, the mind of the spirit, is life and peace.

Now the "mind of the flesh" is enmity to God. God, through the spiritual agencies and influences surrounding us, suggests to the mind of the spirit, which is the subjective mind, the altruistic, the loving, and the good which accords with that mind. But before these impulses can find expression the mind of the flesh, the objective mind, must assent thereto. The will, the intellect, the sense-gratifying mind of man, knows not God. As St. Paul expresses it: "I delight in the law of God according to the inner man. But I see another law in my members warring against the law of my mind." "For the good that I would, I do not, but the evil which I would not, that I do."

Μετανοεῖτε, "Repent ye!" Change your mind. Whereas the mortal mind—the objective mind, which knows only its material environment and seeks alone the pleasurable sensations of the body—has controlled your actions, now change this mind for the spiritual mind, the subjective mind, which is at one with God. Your *will* has subjected and subdued the impulses and instincts of your soul. God will not, and, I say it reverently, He cannot force your will. It must surrender jurisdiction before the spiritual can dominate, for God has endowed man with freedom of choice.

If you "change your mind," if you subordinate your will to the claims of the soul, the Spirit of God will, by His suggestion, work in and through your subjective mind and dominate all the powers of your body and mind. Let me emphasize this point: The power of suggestion has no effect on the subjective mind and consequently can make no impression on the emotions *when actively opposed by the objective mind.*

The opposition of the will, or the objective mind, may be overcome by an appeal to reason, especially if supported by the objective experiences of the individual. Also it may be convinced by the superior weight of the subjective experiences and impressions. Or its action may be temporarily suspended as in sleep or hypnosis.

In a certain sense the wisdom of man is foolishness. Mere intellectual assent to the divinity of Christ is not enough to bring about *μετάνοια*. It is part of the process but it must be accompanied by the correlative action of the quickening of the spiritual or subjective mind so as to bring forth the fruits of the Spirit.

The power of suggestion through prayers and the operation of the Holy Spirit may be fortified by the spiritual yearnings of experiences which, by the very intensity of the emotions, may impress themselves upon the objective consciousness. Prayer constitutes the most powerful suggestion. Individual prayer is a strong auto-suggestion as well as an invocation for spiritual agencies and influences outside of ourselves. Public prayer is the united, concentrated suggestion of many minds and by that very unity and concentration has a profound suggestive force. While speaking of the power of suggestion let me remind you of the great influence of the ornaments and symbolism of the Church as a sub-conscious suggestion of the truths they typify.

The power of preaching is legitimately exercised when it seeks to change the mind either by reason or by strong suggestion to stimulate the sub-conscious activities, or rather by a combination of these methods. May I suggest that the effect of an argument that has appealed to the reason, or the objective mind, is frequently lost because it is not accompanied by sufficient suggestive power to quicken the subjective mind into action. In that case there is only a half repentance.

You are all doubtless familiar with the phenomena of hypnotism, and the general means employed to induce its effects. You must have been impressed with the manner in which the conventional revivalist adopts these methods. There is no appeal to the reasoning faculties but every possible device is employed to excite the emotions. The tones of the voice, the peculiar gestures, and the magnetic circles are all worked to the utmost to produce a species of hypnosis to bewilder and stupefy the mind and reduce the will to a temporary torpor. When this mental state is reached the suggestion of the powerful revivalist, or more properly the "hypnotist," is impressed upon the subject, and there is a conversion.

As soon as the excitement has passed and the control is removed, the will reasserts itself and the convert lapses. But it often happens that a spirit of pride or of shame will keep the subject in line with his profession till the influence or suggestion of a religious environment gradually works out a permanent reformation. Right here let me say that the sectarian idea of prayer meetings, with their constant suggestions to the

subjective mind, does much to counteract the evils of their revival system and reduce the number of backsliders.

The true change of mind must be accompanied by the voluntary surrender of self-will, and not by a hypnotic sand-bagging of the mind, as it were, by the forcing of the intense personality of one individual upon another who has lost his powers of resistance through the influence of the temporary conditions surrounding him.

There is a "mind of the flesh" which animates the mortal brain and finds pleasure in the gratification of the senses. It is the proud will of man which stands opposed to the operation of the "mind of the spirit." Herein revelation and mental science agree. The Master stands and knocks. If any man will open to Him He will go in and sup with him. For that opening is repentance. *Μετάνοια*—the change of mind—is the submission of will that makes possible the operation of the "mind of the spirit"—even the mind of Christ Jesus.

DEMOCRACY IN THE LITURGY

By the Rev. Irwin Tucker

DEMOCRACY is the essence of liturgical forms. It is in order that the people may share in worship as heartily and as fully as the minister, that we prescribe a Book of Common Prayer. Unless a hymn is well known before hand, only soloists can sing. Unless a prayer is precomposed, it is individual, not social; and erratic individualism is sure to pervade it. Unless there is a fixed form of service, grown into by common consent, public worship becomes a mere lecture, backed by a sacred performance.

Here lies the difference between Catholic and Protestant worship. The elaborate ceremonial of the historic Churches springs from a desire to give as many people a definite and personal share in the service as possible. The worship of the "pure Protestant" bodies around us becomes individualism when the minister selects the hymns and the lessons, offers the prayer, preaches the sermon, and gives directions at every stage what every one else is to do. All public services must develop into a ritual, sooner or later, if they are to remain social. Every congregation, no matter how individualistic in theory, has a ritual of its own in course of time. The beauty of a universal ritual is that it links visitors with habituals in a common bond of familiar devotion.

But democracy which is only a matter of tradition becomes aristocracy and even snobbery in course of time. The descendants of the democrats of the American Revolution have not necessarily preserved the spirit of democracy. It is necessary to keep that spirit in the words as well as in the form of a liturgy, lest it become traditional and meaningless mummery.

Now our Book of Common Prayer, admirable as it is in many respects, was formulated in an age when people revered kings as the highest human expression of God. We employ the terms of monarchy and servility in our address to the Almighty, as though he could be flattered by comparing Him to the Czar or the Kaiser. We constantly speak of the altar as the "throne of the King"; we speak of the church as the "King's palace"; we represent the august Figure of our Redeemer dressed in the puppet rags of a Louis XVI or a George III.

Healthy young American children, when told to reverence the altar as the "throne of the King," conceive an instant desire to throw a brick at it. Democracy is bred into our bones, into the constitution of our thought. To call a church the "palace of a King" does no credit to the Church; for most of all places on earth, a church ought to be unlike the hot house of sycophancy, flattery, intrigue, and snobbishness that are inherent in the palace of a king.

These are all figures of speech natural to an age of monarchy, and to a Church used as a means to keep the people quiet under kingly rule; but they are in violent contrast to the real manliness of the world of to-day; and they are also in violent contrast to the teachings of the Gospel.

Jesus disclaimed the title of king; and He strenuously discouraged any such ambitions in the hearts of His followers. When Pilate asked, "Art thou a King?" He instantly retorted, "*Thou* sayest I am a King"; refusing by His own lips to apply the title to Himself. His favorite description of Himself is surely the most democratic and least monarchic of all titles—"Son of Man"; His favorite comparison for God was not in the least kingly; it was "Father."

There is no excuse for the collect for the Third Sunday in Lent; it is anthropomorphic and anti-democratic as well as largely meaningless; and it is in the midst of a collection of wonderfully beautiful altar-prayers which shame it by their luster. Neither is there any excuse for the Prayer for the President in Morning Prayer, which is simply a slovenly rehash of the Prayer for the Royal Family in the English Prayer Book.

Along with this conception of an angry monarch, whose favor we must secure by licking the dust at his feet, we must remove the Calvinistic lapse of so frequently calling ourselves "vile earth and miserable sinners." The word "miserable" has changed its meaning since it was first used. It should be either "sorrowful" (active) or "worthy of compassion" (passive). The Litany would be much improved by leaving off the intruded words "Miserable sinners" after the four sentences of the Invocation.

Another Calvinistic intrusion in the Confession in the Communion office comes very near being un-Christian.—"Against Thy divine majesty, provoking most justly Thy wrath and indignation against us."—Here again we crawl. Now it is quite true that the publican who smote on his breast, crying "God have mercy upon me, a sinner," went down to his house justified rather than the Pharisee. But that is no reason for imputing to God emotions of vengeance against those who are baptized and confirmed into His Son. Why could we not insert there the ancient *Mea culpa* saying "through our fault, through our own fault, through our own most grievous fault"?

Yet one more Calvinism. The Exhortation at Morning Prayer is unreasonably long. It would be simple to enclose the middle sentence in brackets, to be used or left out at discretion, except, let us say, "once a month."

The *Te Deum* is perhaps the cause of more heart failure than anything else in our Book. For every-Sunday consumption, where Morning Prayer is said that often, it is entirely too much. For mission stations, the use of any hymn in place of the Canticles ought to be freely allowed; and an alternate canticle which can be sung allowed there in place of either *Te Deum* or *Benedicite*. The Canticles were intended as conservations of democracy, instead of which, they have become monopolies.

THE LITTLE DAY

We can be brave for a day;
Love can be harbor'd by all;
Each can his own battle fight
Till the nightfall.

However heavy, his work
Any can do for a day;
Sweetly can live till the sun
Fadeth away.

All, till the shadows collect,
Part of the ladder can climb;
And this is our life—only one
Day at a time.

Benjamin Francis Musser.

THE TOLL OF THE HUNTERS

A correspondent in Florida writes to *Our Dumb Animals* that he has kept the statistics of the hunters killed in each hunting season, and that he finds the total for the last seven years amounts to seven hundred. This past season there were 59 killed and 66 wounded in eighteen states. He endorses a clipping, "After Deer Killing Week," from the pen of Henry M. Dyckman of Westfield, and published in *The Republican* of Springfield, Mass., from which we quote:

"I know a man living in Springfield who told me about the killing of a doe. He described how he wounded her, pursued her, saw her piteous look as he cut her throat, and then he described the awful revulsion of feeling that swept over him as she lay dying at his feet. 'But,' said he to me, 'I felt conscious all the time that I would do it again.' This was a clergyman over one of the large churches! Now is it possible that such a man could give way to this passion to kill, should accustom himself to witness suffering which he himself has caused, and still possess the finer sensibilities unblunted?"—*Our Dumb Animals.*

Hope is a beautiful meteor: like the rainbow, it is not only lovely, because of its seven rich and radiant stripes, it is the memorial of a covenant between man and his Maker, telling us we were born for immortality, destined, unless we sepulchre our greatness, to the highest honor and noblest happiness.—*Melvill.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

A MINISTRY TRAINED FOR THE COUNTRY CHURCH

RURAL churches should be in charge of country-, and not city-minded pastors, is the opinion of C. J. Galpin, secretary of the Wisconsin Country Life Conference. In a set of recommendations which he has been asked to make to the Social Service Commission of the Interchurch Federation, he proposes among other things that a country theological seminary be established for all denominations and that in it men be trained for rural parishes.

"The farmer who has a rural training school for his country teachers, who is aided in his work by agricultural representatives, who is sending his boys to high schools which include agriculture in their courses of study, and whose sons attend agricultural colleges, wants and needs a country theological seminary for his pastors. A country seminary alone seems equal to the mighty task of getting men for this national work. The country contains the strength of the nation. It is the breeding ground of its men. Here are the springs of normal human forces. The Church should be at its best in the country."

There is a kernel of thought in this plan for our own seminaries, who do not always seem to keep in mind the differing social problems of the town and country. While we are all one in a certain sense, we have differing habits and methods which must not be overlooked.

WOMEN AND INDUSTRY

Woman's present relation to modern industry and the new demands which life is making upon woman's faculties are such as to give rise to the profoundest concern. In the United States there are over eight million women, many of them young girls, engaged in wage-earning occupations. Their labor is mostly of the unskilled sort, but, skilled or unskilled, they are subject, in the earning of their living, to all the evils of unstandardized occupations: wages, insufficient and uncertain; interminably long hours and general poverty of existence. In the relentless grasp of machine-controlled industry, girlhood is sacrificed and mothers are forced to neglect their children in order to provide for them the poorest of food and shelter. *The Trade-Union Woman,* published by Appletons, shows the efforts that these working-women have made and are making to overcome the evils of their lot by means of organization, and how thoughtful men and women, not themselves wage-earners, are recognizing the dignity of this attitude, and are supporting the workers in their claims for a larger, freer life and for some measure of control over the conditions of their toil.

RESPONSIVENESS IN THE GIRLS' FRIENDLY SOCIETY

The intense interest shown throughout the G. F. S. A. during the past year, in the Red Cross and the San Francisco Lodge, has had such a marked effect, Miss Cornelia E. Marshall reports, that the Social Service Committee is encouraged to feel that the time for which it has long waited has come and that some central inspiration for work should be part of our year's plan. "Two things are evident: first, that a dramatic presentment of a need reaches the hearts of the girls and produces fine collective work; and second, that a selection of an object for which to work, made by the central committee and presented in a vivid and inspiring way, should have not only great educational value for the individual members and associates, but should be a source of strength to branch, diocesan, and central organizations."

COMPILING STATISTICS OF DELINQUENCY

The Municipal Court of Philadelphia has appointed a statistician to direct the work on statistics of the domestic relations, criminal misdemeanants, and juvenile divisions. She is beginning with the domestic relations division.

Through the various probation departments, the Municipal Court has an unusual opportunity to gather a mass of material regarding delinquency of various kinds. As yet all these data have been used only for remedial purposes, but it is believed that by a careful study of the material available it will be possible to add to the knowledge of some of the most difficult problems of modern society. Then, with information based on actual facts, it will be possible to treat individual cases more intelligently and also undertake real preventive work.

PROBLEMS IN PENNSYLVANIA

The question of marriage and divorce has been the subject of investigation by the diocesan commission of Pennsylvania, which will take an active part in the campaign for the amendment to the national Constitution covering this subject when the matter is brought up in Congress. A sub-committee has also been appointed to take up the question of social service work among colored people. A scheme is now under contemplation by which it is hoped that coöperation in social service work by all the colored parishes in the city may be furthered. At the instigation of the playground committee the commission took part in the attempt made to open up the churchyards in the congested districts as recreation centers. This worthy effort met with success.

CIVIC LECTURES IN NEWARK

The Rev. Albert W. H. Thompson, rector of St. Mark's Church, Newark, is giving a course of lectures before the Contemporary Club of Newark, a club composed of 1,500 women. The topics are made popular in order to interest the club, and they are based on the Russell Sage Foundation book, *What Social Workers Should Know about Their Community.* This course is the one which Mr. Thompson gave in his own parish church three years ago and out of which has been developed a wonderfully fine series of civic talks, by a group of well-known speakers, held each Lent for the women of the community. These talks are six in number.

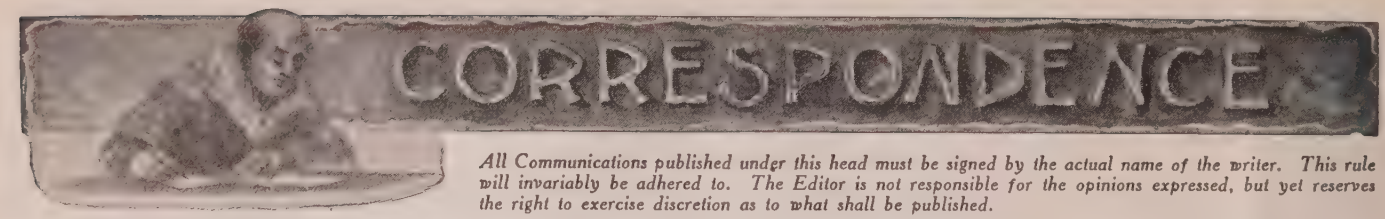
HOME WORK AND LIFE FOR GIRLS

"Keep Girls in the Home" was the advice given to the workers at the recent meeting of the King's Daughters in Evansville, Ind. One of the speakers declared that the tendency of the times was to take girls away from home work and to provide their pleasures elsewhere. "We want," she said, "to bring them in early touch with home work and home life so they may later take their right place in the world as mothers and housewives. There are a great many things now to divert the attention of the young girl from home."

How to Live Long is the title of a very effective leaflet issued by the Metropolitan Life Insurance Company. It is by Irving Fisher, the well-known professor of political economy at Yale University, and chairman of the hygiene reference board on the Life Extension Institute. It is a document in life conservation.

A series of demonstrations of practical methods of infant and child welfare work was given during the sessions of the second Pan-American Congress in Washington. This demonstration was under the auspices of the federal Children's Bureau working in coöperation with some of the local Washington organizations.

Compensation Legislation of 1914 and 1915 is the title of the latest bulletin of the Federal Bureau of Labor Statistics. It contains an abundance of information on the subject of workmen's compensation, which has become such a commanding question in so many communities.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

SHALL WE HATE?

To the Editor of The Living Church:

AS the rather heated discussion about war goes on in your columns, there are doubtless many like myself who are glad for the editorial stand you have taken, in your repeated refusal to "hate." Such a refusal is not necessarily the negative and non-committal thing it might be made to seem. It means at least the desire to preserve, somewhere in the world, a condition where sane and just judgment is possible. The most reasonable rejoinder your critics have made is, that there are *things* at least that a Christian is bound to hate. True. Abraham Lincoln is said to have remarked, as he watched some negro girls auctioned off, "If I ever have a chance, I will hit that thing, and hit it hard." Lincoln succeeded in hitting just the thing he hated. He never would have had a chance to hit slavery if he had started by hating the South, and everything characteristically Southern, as some Americans to-day seem to be preparing themselves to hate everything characteristically German. Even then, Lincoln bided his time, and did not gratify his abstract sense of social justice at the expense of the cause specially committed to his keeping—the preservation of the Union. And it was given to him both to preserve the Union and to destroy chattel slavery.

It would seem as if Providence were giving our nation a remarkable opportunity for reflecting upon the crying defect of modern civilization, the real cause of war. If American Churchmen can restrain their impulses of racial or national sympathy or antipathy, they may give themselves a chance to discern the really hateful thing of our age—exploitation of human beings for profit. The bitterness with which European sufferers are seeing this thing, stripped bare by ghastly actualities, may be guessed from two articles which have recently appeared in the *Atlantic Monthly*, "Women of England," and "Radical's Progress" (January and February).

The superficiality of serious argument based on racial or national antipathy is irresistibly borne in upon us in the light of some incidents recently reported from the trenches. Shortly before the war, during a mass-meeting in Paris, certain French and German labor representatives pledged each other, if ever they were forced to the front, to throw down their arms at the watchword "Kamarad." This was done several times during the war and one or the other side taken prisoners. But it was not often repeated, for the French officers circulated the report that the Kamarad watchword had been used as a ruse by the Germans, and that it would be best to be on the safe side. The pitiful sequel to this is related by a French officer:

> "We were advancing upon the second trench where the enemy had taken refuge. . . . Suddenly there arose a mass of Germans, shouting 'Kamarad,' and throwing down their arms. They held their hands over their heads and waited for us. We killed them. . . . We couldn't bother with them. . . . Everybody does that on both sides."

Fear, hatred, suspicion are absolutely essential to the carrying on of war and that which causes war. If the French officers had not circulated the suspicion, the German officers sooner or later would have had to give them reason for it. Cardinal Mercier extends the "larger hope" of salvation to all soldiers who die in defense of their country—including them, apparently, among those "baptized in blood." Would he exclude these Germans, who risked death for their faith in essential human brotherhood, for what they believed to be the cause of the whole race? Remember, material heresy was not a bar to canonization in the case of the early martyrs. The consideration of such problems has become impossible to minds influenced by national or race antipathy.

Will any good Churchman explain the essential difference between the act and the death of those Germans, and the martyrdom of St. Telemachus, who stood between the gladiators in the Roman arena?

W. M. GAMBLE.

Quincy, Ill.

To the Editor of The Living Church:

HOW any right-minded, sound-hearted person could fail to catch the purpose and spirit of your sermon on the evil of hating, passes comprehension. And yet we have a learned bishop and a conspicuous presbyter among those of our Church people who are misinterpreting your words and quoting Scripture to confound you. The devil can quote Scripture for his own purpose, and surely never were the purpose and spirit of Scriptural quotations further from the purpose and spirit of the Christ.

I mean no offense, as the Bishop of Springfield and the Rev. Dr. van Allen well know. But I do mean to speak plainly, for the duty of plain speaking is very urgent just now, and it is very encouraging to find a Church paper recognizing this duty and courageously leading the way. I have some times doubted the usefulness of the so-called Church papers, as you know, but you have now converted me.

I heard a New York lady say the other day that she would like to cut the Kaiser's throat. I reminded her that she was a communicant of the Christian Church which preached a gospel of Love and not of Hate. "Christianity be blowed," was her reply; and this I fear is the crude but frank expression of the real sentiments of many professed Christian men and women.

May I call your readers' attention to the fellowing quotation in your issue of January 22nd from the writings of Mr. John Galsworthy, who, by the way, writes from London and not from Milwaukee?

> "Verily, on every man who in this time of peace speaks or writes one word to foster bad spirit between nations, a curse should rest: he is part and parcel of that malevolence which at last sets these great engines, fed by lumps of human coal, to crash along and pile up against each other, in splintered wreckage. Only too well he plays the game of those grim schemers to whose account lie the dehumanization and despair of millions of their brother men."

This is the darkest night that the Christian Church and Christian civilization have ever experienced, and I rejoice to see one clear, bright light held high above all party, national, and racial prejudices and hatred. May God give you strength to keep your lamp trimmed and burning till the dawn of a better day.

G. MONROE ROYCE,
Rector St. Thomas' Church, New Windsor, N. Y.

Winter Park, Fla., January 22, 1916.

To the Editor of The Living Church:

MAY I be permitted to say that your editorial upon the War in the New Year's issue is the only sensible editorial on the matter I have seen anywhere? That most men are disposed to dwell solely upon the destruction of life and the physical suffering produced by the war is sufficient evidence of how far any realization of Christian truth has passed from popular thought.

These things are bad enough of course—horrible beyond our dreams of horror. But that ten thousand men should be killed in an hour of fighting is not the ultimate woe. The ultimate woe is not that the dead are dead, but that the living are being brutalized, that life is being held cheap, that honor, honesty, justice, and love are being allowed to disappear, or made to take second rank beneath other, material, principles.

No Christian ought to feel distressed about anyone who dies for what he in honor conceives to be a real principle. Nor do I believe we have a Christian right to feel that any real calamity has overtaken such a person. And our grief, therefore, is not over the myriad deaths, but over living, brutalized, and hating Europe.

You have said all that pretty forcefully; and nobody else that I know of has said it at all.

As for preparedness and unpreparedness, America is afraid of death and suffering; over this other thing, it seems to me at least, not very greatly concerned. If that be true, and if, according to the Bishop of Springfield, nations have souls, what has become of ours? Peace at any price often means a real belief in peace. Often it means only personal security and personal comfort at any price. I wonder just which one of these two things America is agitated over?

Very truly yours,

Des Moines, Iowa, January 10, 1916. LEONARD K. SMITH.

PREPAREDNESS

To the Editor of The Living Church:

IT is pleasing news to read that a poll of the naval affairs committee at Washington shows a majority against increase in naval appropriations. The much discussed question of "preparation"—an idea evaded by a past-participial word "preparedness"—is after all not mainly a political question. Its scope is ethical and involves the basal ideas of philosophy, God, man, and the world. If God is our Father, men are brethren, and the world of affairs a place for the practice of Christian ethics. To prepare for war is to violate the Law of Christ. Carried on to its logical conclusion, preparation for war has never in history failed to result in war. The only way not to do a thing is not to prepare to do it. The Lord Jesus Christ did not prepare to resist Rome. *Per contra*, the

way to do a thing is to prepare for it. Jesus Christ made complete preparation for His own sacrifice for us.

If the single states of this country have yielded to the principle of national confederation, there is no reason why single countries should not bind themselves likewise into an international confederation. It is not the physical power of police that maintains order in a city. Nor is it the physical force of government soldiers which gives them their power to subdue riots. It is because in either case the small band is backed by the whole civic public opinion, and by the whole national conscience. The world is not ruled by brute force after all. It is controlled by the will of men and that will in times of normal thought and life is not brutish, but has arisen to a plane where the ethics of the Ten Commandments are respected by nearly all, and even the teaching of Christ pervades and colors the opinion of all.

For men then to preach the doctrine of preparation for war is for them consciously or unconsciously to bow down to the god of physical force, and to reject the God of Love revealed in Jesus Christ.

No empire founded on force has continued to exist. The ultimate evolution of human society tends to the elimination of the use of brute force, which is war. WYTHE LEIGH KINSOLVING.

New York City, January 24, 1916.

THE PANAMA CONGRESS

To the Editor of The Living Church:

IN all the discussion of the action of the Board of Missions in regard to the Panama Conference I am surprised at the small amount of information that has been given by either side. Canon law and civil law have been invoked most ably. The relation of the General Convention and the House of Bishops to the Board of Missions has been quite thoroughly considered, and each writer and speaker has given his opinion and choice. But I would like to know where the Panama Conference came from? Who originated it? Why is it proposed to hold it there and now? What does it expect or hope to accomplish? Since the Board of Missions do not act as the agents of the House of Bishops or the General Convention, whom do they represent and what is the title of their agency? They do not claim to represent themselves. In fact very little information has come from the Board. There has been some leakage, but that was not intended. The Board seems to have lost its voice, and I have personally invoked the officers in vain for information. The Church is entitled to know "who are the men higher up" in this issue. I am pleased that the subject can be considered for another eight months before General Convention will be called upon to make its decisions. We shall need all that time and the Church people can hardly inform themselves sufficiently in so short a time if we are to have a wise and final decision as to the status of the Board and its independent decisions.

As a member of the last General Convention I was one of the minority in the House of Deputies who opposed for nearly a week the resolution in regard to conferences and one other. And that clearly convinced and determined minority was overridden in the House of Deputies only after the resolution in regard to conferences had been three times amended. The arguments of its supporters or the motives of those who finally yielded an assent can hardly be quoted at this late day as favoring the Panama Conference. But there was another resolution favoring the coördination of Boards of Missions and asking for our sanction of such coördination through a central board of which we were privately informed the President of our Board had been chosen chairman. This resolution also failed to pass.

It is now rumored that these boards continued their joint meetings and that our President met with them, though not as chairman, as he resigned from that honor after the decision made by General Convention. Frankly I would like to know whether this interdenominational joint Board of Missions originated the Panama Conference. Had the President of our Board or any other member a personal or official connection with the Panama Conference plans before or outside the meetings and decision of our Board? It is further rumored that a wealthy member of the Baptist communion has oiled the machinery of the interdenominational Board of Missions with fifty thousand dollars a year. If true, what is the objective?

But there is another phase of this discussion about which information should be given. The public soon forgets and we are not patient to remind ourselves of recent history. That is for the scholar in his library, not for the practical man of affairs. But we do well to refresh our memory. Things that are flow like a stream from things that have been. For years the Church was distressed by the appeals of two missionary societies. The general Board was the creature of General Convention and was very careful to advertise that fact and to let us all know that it was the official agent of the Church for Domestic and Foreign Missions. Its rival was the American Church Missionary Society, and its name went far to commend it. It still has legal existence and administers a large trust fund. But it did not represent the Church or General Convention. It did not approve of the decisions that the Church made through General Convention. It represented the extreme Protestant wing of Church parties. It was Low Church, and started the missions in South America to teach a purer faith than that of the general Board. But its supporters grew weary of the burden. The Church then assumed these missions, and we were informed in General Convention that it was a great victory, for the American Church Missionary Society, though retaining its legal charter, would allow the general Board to disburse its income, they being accorded a membership on the Board. I do not remember that the terms of this concordat were ever made public, and I do not think the members of the American Church Missionary Society, who are elected by General Convention as members of the Board of Missions, are ever advertised in that way. I think the Church is entitled to all the light that can be thrown on this subject. And I write not as attacking the Board but as one who is outside the charmed circle and is unwilling to give his support to an enterprise of the inner workings of which he is ignorant. B. T. ROGERS.

Fond du Lac, January 26, 1916.

THE PROBLEM OF CHILD LABOR

To the Editor of The Living Church:

THE clergy of the country were urged to speak, on Sunday the 23rd, on a bill now pending which purposes to abolish child labor in some of the southern states, in the cotton mills.

Most of them did. But the writer confesses that he is in doubt whether such a bill can be in any way effective as an aid to the children it is designed to benefit.

While in perfect sympathy with the idea that the labor of children of tender years is a social crime, yet it is hard to see how any legislation such as is proposed can do other than work evil to the children and injustice upon the manufacturer.

Most of such legislation and sentiment is unintelligent. It is based upon the assumption that profits are such that any business can stand an unlimited increase in wages. In handling the problem of child labor, the reformer suggests, "Increase the wages of the head or heads of the family so that the labor of the children will not be necessary."

It is an established fact that the labor of the child is essential to the stability of the family now. That is the conclusion of Miss Ida Tarbell, who investigated the conditions thoroughly. The only way by which the child can be kept from labor and yet live is by a large increase in the wages of the adult earners. That is really what this bill has in view. But neither the author of it nor the defenders of it pretend to show that such increase of wages is possible. They assume it is, but they do not know. In case such an increase of wages is not possible, they not only wrong the manufacturer but the child also, condemning him to hunger and want.

It is impossible that the labor output of the head of the family can equal his own labor plus that of his children. There would be a decided decrease in the production of the mill and a decided increase in the cost of production, and it is a question whether at the present selling price there would be any profit in the business at all or whether it would not be compelled to operate at a loss.

It will not do to say that this is nonsense, and one need not bother with such a question. It is not nonsense if one desires to be fair and intelligent.

The profits of the textile industries of New England, according to a report covering twenty years of operation, show that the net was but six per cent. per annum. That is about the smallest margin that any concern could be expected to continue business upon.

It is illuminating to analyze a single business and see what a small increase in the daily wage will do, in wiping out a profit. One concern that the writer knows of would have to increase but fifteen and two-thirds cents a day to consume a profit of two hundred and fifty thousand dollars a year.

Surely even an increase of fifteen cents a day without a corresponding increase in the production of the mill would make a vast difference between the profit and loss of a mill. What is purposed, perhaps, is the increase of the selling price of cotton, so that a living wage may be paid. That is the universal panacea, raise the selling price and wages.

But some of us believe that wages cannot be raised; that is, real wages, which include the cost of living.

For instance, every industry related to the cotton mill will be affected, and will be compelled to figure the increased cost of cotton goods in their selling price; and so the endless chain of commercial effect, which raises proportionately all things which enter into a man's living, and hence makes any increase of wages of no avail.

That is demonstrated in Rogers' *Six Hundred Years of Work and Wages*. Our own experience shows us that it is true. A general increase means no increase, and an increase of a single industry results in a short time in a general increase. There is some fairness which is owed to the man in business.

That is a fact that few recognize. That difficulty is one that will not be solved by unthoughtful sentimentalism. Child labor, woman labor, the unemployed, the tenement, all the horrors of our industrial system, are only effects of our economic system.

We love and admire our Don Quixotes as we see them tilting at the shadows which the great causal evil casts, but we wish that they

would leave the shadows, and thrust their spear into the heart of the matter. E. J. CRAFT, *Rector of St. George's.*

Kansas City, Mo.

REASONS FOR LACK OF CANDIDATES FOR THE MINISTRY

To the Editor of The Living Church:

APROPOS of the editorial in the *Living Church Annual* and numerous editorials which have appeared in the secular press commenting upon the same, it may be that there are certain causes for the lack of candidates in defects in the practical disposition of our work and the statesmanship of the Church for which we of the clergy are more or less responsible. As one of the junior clergy who has not entirely lost a point of sympathetic contact with the views of the young man considering the sacred ministry in ten years of work in the Church, five of them in holy orders, may I be privileged to present the most pregnant reasons that have come to me from the young men whom I have endeavored to influence to give themselves to the Church why they would or could not do so? The reasons are to some extent inter-related, and of course are subject to criticism, and may be answered. It is my purpose simply to bring them to light for discussion.

(1) The existence within the Church of pecuniary and political conditions which encourage simony and preference by social qualification rather than those of true merit and ability. Every man of spirit desires an opportunity for self-expression. This is a dominant characteristic of men whom the world calls successful. The clergy have adopted to no small extent this standard of success, but have made it dependent less upon consecration and courage and eagerness for hard work than upon the influence of patronage. A firm hold on righteous, intellectual, and moral convictions often results in what is known as "ecclesiastical suicide." And young men of the right type for holy orders think twice before they suffer themselves to be dominated by a condition of dependence upon their ability to please rather than lead and teach.

(2) The enormous economic waste of valuable human material through lack of an intelligent system in the selection of work and the distribution of the clergy in it; and also the lack of executive power on the part of the episcopate to provide such a system. Bishops are obliged to compete, as in a labor market, to provide clergy for hard mission fields. And parishes are privileged to "employ and discharge," with a thin veneer of etiquette, the clergy who serve them. The result is a dissatisfied body of clergy constantly seeking to better their conditions by going from parish to parish, or selfishly seeking larger and more influential rectorates. A purer form of polity would not only eradicate these conditions, but would also enable the episcopate to place each clergyman in the work for which he is best fitted and in which he would produce most effective results for the Kingdom of God. This great defect is only too apparent to the young man considering a call to the ministry.

(3) The false ideas of the sacred ministry which have been fostered by the divided state of Christendom; and the entrance of the Church into secular fields of endeavor, or more exactly, the use by the Church of secular instruments for the hastening of Christ's Kingdom in the world. The ministry has, in many instances, come to be looked upon as a profession rather than a vocation, and the priest is often confused with the social service expert working on a competitive basis.

(4) The usual fact that when clergy are appointed to tasks and responsibilities in the leadership of diocesan or provincial activities, those who labor in small missions and are laying the foundations for the future growth of the Church are seldom considered, preference generally being shown to the clergy serving the large parishes. As a consequence the Church is robbed of the enthusiasm and spirit and practical knowledge her missionary priests might bring to her, and the frontier becomes more and more the burying ground for men lacking vision and ambition and purpose. As one able bishop of the Church expresses it (Journal of the Forty-Fifth Annual Council of the Diocese of Nebraska, page 65), young men are inclined to "qualify their giving of themselves in the postcript: 'I offer myself to God, but limit the field of my service to the charge of a congregation within five hours' journey by railway to New York.'" Consecrated men like to be at the heart of things. The clergy in the large centers can more or less associate themselves with the vital strategy of the Church by being constantly thrown into contact with their brethren. The clergy in widely scattered mission fields might very wisely and with great profit to the Church be brought artificially into contact with the problems of direction, and themselves inspired and honored and directed, by an occasional appointment of one of their number to membership on an important committee, or by election to membership even in the Standing Committee of their diocese. If the young man has scruples against the possibility of "ecclesiastical suicide" in an exacting, faction-divided parish, he is apt to object even more strenuously to "being buried alive" in an obscure mission field.

(5) An inclination to discount the latent possibilities of youth. Sometimes a poor boy of humble parentage may possess the highest type of spiritual strength and undeveloped intellectual power. The Roman Church does not neglect its opportunity to prove the vocation of such boys, nor refuse to educate them. We leave them too largely to their own resources. And oftentimes have too little patience with their honest difficulties.

These are the views of young men, it must be remembered. And the comments are those of a very young priest. It is to young men that the Church must turn, especially if it is calling for a celibate priesthood to undertake its most difficult work. And if things appear which do deceive, then even the appearance justifies serious and thoughtful consideration. With this apology for my presumption, I am, Faithfully yours,

LEE W. HEATON,
Archdeacon of the Southwest Missions, Diocese of Dallas.

Hamilton, Texas, January 26, 1916.

PROHIBITION'S PROBLEM

To the Editor of The Living Church:

THE Rev. George E. Swan, in your issue of the 22nd inst., writes in favor of prohibition.

The spirit in which it is written is admirable and its plea reasonable, no matter what one's view may be of the ultimate effect of the universal adoption of prohibition upon the public welfare.

There is one phase of the question, however, namely, its possible interference with the celebration of the divine Mysteries which he refers to and dismisses in one or two sentences. In one he says, "It might be interesting to learn if the Holy Eastern Church finds any fault with, or makes any objection to, prohibition in Russia."

The query shows an inadequate acquaintance with the facts concerning Russian prohibition—so-called. The imperial *Ukase* does away with the governmental monopoly of the sale of *vodka* and prohibits its manufacture. The local communities (*zemstvos*) enjoy the privilege of local option in regard to other alcoholic drinks. It seems likely that the sale of beer will be permitted and that of wine be made free.

Russia is sixth among the wine-producing countries of the world. She is a large debtor nation to France. We can imagine the effect on France's distillery and wine-growing interest to find the Russian market closed.

We see from this that the question has never come before the Russian Church and is not likely to.

The position of Catholic communions in our own land, in view of the possible enactment of national prohibition, is entirely different. A majority of its advocates, it is to be feared, would not stop short of putting the ban upon the use of wine at the Lord's altar.

The W. C. T. U. permits members its use in the Holy Communion. How far, in actual practice, does this permission affect our own communicants? What percentage of the members of this organization are Churchwomen? And in case of national prohibition, what influence would these good women exert in the rushing tide of abolition to make this exception nation-wide?

The serious question of the Rev. Campbell Gray, of a few weeks ago, is as yet, it seems to me, unanswered.

HENRY B. JEFFERSON.

[Information on the action of the Russian Church is given in the Department of Blue Monday Musings, page 478.—EDITOR L. C.]

CLERGY FOR THE MISSION FIELD

To the Editor of The Living Church:

IT seems to me that there is in the letter of the Rev. W. J. Ehrhard a suggestion which might tend to a better supply of clergy for the missionary field. Would it not be a good plan for the Board of Missions to have a Secretary of Clerical Supply, a recruiting officer, who could search out suitable men and urge them to enlist for work in the mission field; who could receive applications from clergy desirous of being more useful to the Church and recommend them to our bishops?

The missionary work, as it is carried on to-day, looks to me like a children's crusade. The main effort of the authorities seems to be directed to getting men to go straight from the seminaries to missionary jurisdictions; and encourage them to think of service in the East when they have gained experience. What folly to send raw recruits to positions of command on the firing line, to send inexperienced engineers to extend lines and construct bridges; to send office boys to open up new territory. Would a business corporation do it? No, but the Church does it continually in the missionary field.

I know of a mission, one of the most loyal and earnest in South Dakota, that has gone without services for years, and would do so again, rather than have the prospects of the Church ruined in that community, by an inexperienced and "half-baked" student. Here where the Church is practically unknown and should have its claims presented clearly and by its best men, it sends out men without preaching experience, who have not had time to even digest their seminary lectures. I am not faulting my co-workers in the field, for I know they agree with me, that the Church does wrongly, in sending out men fresh from the seminaries to do a work that demands the scholarship and executive ability of a judge, the sincerity and piety of a saint, and the disposition and hardiness of a commercial traveler. Why not follow up the students after graduation and when they have secured a few years of experience in the East urge them to go West? Faithfully yours,

Milbank, S. D., January 22, 1916. EDGAR F. SIEGFRIEDT.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

VARIOUS views are held regarding the desirability of retaining the Mosaic decalogue in Christian ceremonies; also touching the relative merits of that code and the beatitudes of the Sermon on the Mount as expressive of Christian ethics—*i. e.*, whether the former, as the latter, be germane to Christianity. While the decalogue, as a feature of legislation, or a historical decree, is an integral part of the Judiac law, it is true that those parts of it that express absolute truths or eternal verities are, by virtue of that fact, and irrespective of their formal enactment, binding upon all men in the performance of the whole duty of man. But the fourth command, which was ceremonial and not moral, except insofar as it possessed a derived authority, and was abolished with the abolition of the Law of which it was an integral part, and peculiar thereunto—having been a complemental element with circumcision—is altogether foreign to Christianity, and has no proper place in its worship.

I wish therefore to recommend to the Commission on the Revision of the Book of Common Prayer that they eliminate the Fourth Commandment from the body of the decalogue, or, in case of its retention, make its reading optional; insert the Beatitudes in the Ante-Communion office, and grant the minister the option of reading them or the Commandments.

We do not keep the sabbath, we know it, and feel no sense of violation in not keeping it. The recitation of the charge in our solemn services stultifies our position in the premises.

Brooklyn, January 27, 1916. GEORGE FRAZIER MILLER.

THE "SPIRIT OF MISSIONS"

To the Editor of The Living Church:

EACH year the editor of the *Spirit of Missions* prepares with great care the Lenten Offering Number, having in mind the fact that the children play so large a part in making it known far and wide. The March issue will this year be the Lenten Offering Number and a great many copies are going to be sold. Last year the children sold upwards of 98,000 copies. This year we must carry it well beyond one hundred thousand. If this letter is read by any who have not sent in their orders for copies, we will appreciate very much hearing from them at their earliest convenience. Particulars will be gladly and promptly furnished. Address inquiries to the Managing Editor of the *Spirit of Missions*, 281 Fourth avenue, New York City.

Very truly yours,

New York, January 25, 1916. CHAS. E. BETTICHER, JR.

THE CRYSTAL SEA

(Lines to Lake Tahoe, California, on visiting it, October 4, 1915.)

Lordly mountains, row on row,
Becapped with everlasting snow,
Thrust their tops a half-mile more
Beyond the mile thy rocky shore
Above the sea is hung.

Sheerest cliffs with crowns of pine,
In-mixed with fir-decked slopes, confine,
Sparkling clear, thy waters deep,
Foregathering here before they leap
To cool the desert's dust.

Emerald—crimson—yellow—blue,
In living, inter-flashing hue,
Glisten from each white-capped wave
Like pattern for the windowed nave
Of some Cathedral gray.

'Neath the brilliant, cloudless sky
Thy bosom's heaving joyously.
Vividly as in a dream
The farthest peaks near neighbors seem—
So crystalline's the air.

Type thou art of what God's own
Shall see before the Great White Throne,*
Imaging the Father, Son,
And Holy Spirit—Three in One—
O Tahoe, wondrous lake.

G. P. BURLESON.

* Rev. 4:6; 15:2.

WE ARE to return thanks to the Father alone for creating us, and giving us food and raiment and other blessings of this life; and whatsoever we are to thank Him for, or desire that He would do for us, we ask of Him immediately in the name of Christ.—*Sir Isaac Newton.*

FAITH IS the heavenly ray that, with tranquillizing light, bursts through the black veil of destiny: the self-won ideal.—*Feuchtersleben.*

DEVOTIONAL

The Sweet Miracle. By José Maria Eça De Queiroz. Done into English by Edgar Prestage. Longmans, Green, & Co. Price 40 cents.

This rare gift from the Spanish is the very greeting that many will welcome for sending in the "glad seasons" to friends. It is just such an exquisite picture as Murillo might have painted with words had he worked with the pen instead of the brush; it glows with the rich colors of its setting in the Orient and it tenderly depicts the pathetic little child to whom the Saviour came. The beautiful, legend-like tale carries the message that not to the rich and mighty of the world does Christ appear, unless they say from their hearts, "I want to see Jesus," like the lowly child of poverty and suffering who joyously beheld the "Sweet Miracle" wrought for his sake.

S. A. R.

The Goodly Pearl: A Plea for Religion. By Eleanor T. Webb. Longmans, Green, & Co. Price 50 cents.

The author explains that her object is to help those who are trying to live good lives but who are losing the benefit and comfort of a living religion, largely because they have had no definite religious guidance.

Religion is defined as the "desire to know God and do His will," and four chapters deal with its safeguards, namely, Prayer, the Bible and Bible-reading, Sunday and Church-going, and Holy Communion, the importance of which are clearly pressed home. Many common difficulties in these practices are discussed and disposed of in a straightforward way.

The author appeals especially to practical, matter-of-fact people and offers a real service to teachers of schools and to confirmation classes and guilds; and the book will help its readers to understand how by the study of the Bible they may learn of God and His will, and how by communing with Him in prayer, by the public worship of Him, and by union with Christ in Holy Communion, they may find and rejoice in an uplifting and comforting religion, the "Goodly Pearl."

S. A. R.

PARISH WORK

The Work of a Great Parish. By nine Portsea men. Edited by the Rev. C. F. Garbett, vicar of Portsea. With an introduction by the Archbishop of York. Longmans, Green, & Co. Price $1.75 net.

This is a novel and suggestive book and one that might be read with profit by every town and city priest. It tells how St. Alban's Church, the parish church of Portsea, has grown steadily from a small, inconsiderable congregation to one of the largest, most active, and most diversified churches in England, with 40,000 communicants, a body of five hundred active workers, and a group of outlying chapels centered round a noble central church. Writing of his experience as rector, in the Introduction to the volume the Archbishop of York says: "I have never seen anything quite like Portsea. The profit of comradeship of seventeen clergy living, praying, working together; the throng of confirmation candidates and communicants; the sea of two thousand upturned faces seen from the pulpit on Sunday evenings in the noble parish church."

How the marvellous growth was accomplished till the one church serves the whole community and embraces within its boundaries all classes of men, enlists rich and poor, university men and working boys alike in a varied social activity for the benefit of the community, and sends out from its number young men to occupy the highest positions in the Church, is told by the rector, the Rev. C. F. Garbett, and his assistants, in fifteen chapters. These chapters vary somewhat in merit, but all are interesting and all deal with vital problems in church administration. The book is illustrated and has an adequate index.

New Methods in the Mothers' Meeting. Edited by Emma Paget. With a preface by the Bishop of London. Longmans, Green, & Co. Price 20 cents.

This little book on what the writers prefer to call Fellowship Meetings is full of practical suggestions by workers of evident experience. While some of the suggestions are applicable to English conditions only, the book is in the main perfectly fitted to meet the needs of workers in this country, particularly in the city parishes.

SOCIAL AND POLITICAL PROBLEMS

The Trade Union Woman. By Alice Henry. New York: D. Appleton & Company. Price $1.50 net.

Miss Henry has furnished an admirable handbook of women in organized labor movements. Believing as she does that the whole matter of the wasteful way in which their health, lives, and capacity for future motherhood are squandered during the few years

they spend as human machines in our factories and stores is of overwhelming importance, she approaches the question with knowledge, experience, and a wide grasp of the subject. Miss Henry also believes that every condition, either economic or governmental, which in any degree tends to limit her power of choice, or to narrow its range, or to lower her standards of selection, works out in a national and racial deprivation. She is further of the opinion that through organization fairer wages and shorter hours of toil can be secured, and in this way opportunities for a happier girlhood and a more normal young womanhood can be secured. There is an abundance of interesting material and of suggestive ideas and of sympathetic consideration in these pages of Miss Henry's, worthy of the thoughtful consideration of all who are concerned not only about the women of our day and the future, but of the social problems of our day.

C. R. W.

EDWARD CARY HAYES, the professor of sociology at the University of Illinois, has written, and D. Appleton & Company (New York) have published, a comprehensive *Introduction to the Study of Sociology*. The volume is divided into four parts: Part I, dealing with the causes that mould the life of society and their effects, including (1) the effects of the natural physical environment; (2) the effects of the artificial physical environment; (3) the effects of biological causes; (4) the effects of social causes. Part II is devoted to the life of society, discussing the nature, analysis, and classification of social realities, their modes of variation and correlation, and the relation between the individual and society. Part III is entitled "Social Evolution," and presents an extended statement of the theory of social evolution and facts of evolution on many topics, including the evolution of implements, agriculture, clothing, and personal adornment, æsthetic conventionality, language, property, the family, state, morality, and religion. Part IV, headed "Social Control," studies the problems and principles, types and agencies of social control, including the problems of criminology, and applies the principles of sociology to the subject of education. The price is $2.65 including postage.

THE WAR

The World Crisis and Its Meaning. By Felix Adler. New York: D. Appleton & Company. Price $1.50.

Dr. Adler has a clear and forceful style which illuminates whatever he essays to discuss and it abounds in this volume, in which he takes up—not the questions of the war itself, but those questions which have been brought to the front by the war. At times there is manifest an hypercritical attitude that is distressing. This is particularly noticeable in his chapter on International Peace. While urging a full recognition of the facts—and his comments on Norman Angellism may be cited in illustration—he himself blinks them in other parts of the book and particularly in his references to the policy of the present administration towards the Philippines. "The Philippines for the Filipinos" is a fine ideal to work for, but to insist that the time for its realization is upon us is to ignore the obvious facts of the situation. Such inconsistencies are to be expected in the average writer, but not in one who writes *ex cathedra*.

It is gratifying to note that social reform is regarded as a part of the world crisis. In Dr. Adler's opinion, "the keynote of social reform is to bring about the right way of looking upon fellowmen." This is true, but wherein does it differ from the divine injunction of our Blessed Lord, "Thou shalt love thy neighbor as thyself"?

C. R. W.

HISTORY

The Old Narragansett Church. A brief History. By the Rev. H. Newman Lawrence. With Foreword by the Bishop of Rhode Island.

The Rev. George Keith was sent by the S. P. G. to New England in 1702 to enquire into the spiritual condition of the people and to endeavor to awaken them to a sense of the Christian religion. On August 23rd he preached in Narragansett at the house of Mr. Opdyke. That service marked the beginnings of a work which has persisted, with varying success, from that day until now. This well written and admirably illustrated little volume outlines the story of the struggles of the Church to obtain a footing in Rhode Island.

CREATION is so absolutely God's own work, that His comprehension of the whole model, His determination of the kinds, numbers, uses, and manner of existence, of all His creatures, before any were made, can be no question where the Author is owned.—*Hubbard.*

EVERY MOURNER, in the pure sense of the word, as one humbled beneath the mighty hand of God, necessarily retreats within himself, and is very near at least to the susceptibility of receiving the true consolation.—*Stier.*

WOE TO the creature who, whilst calculating what is necessary to his plans, does not above all things count upon God's aid, and who does not give Him all the glory.—*Bossuet.*

RELIGIOUS EDUCATION

REV. W. L. DE VRIES, Ph.D., Editor
Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington
Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

THE annual reports of the rector of St. Paul's School, Concord, N. H., under the present incumbent, the Rev. Dr. Drury, and his predecessor, the Rev. Dr. Henry Ferguson, are instructive discussions not only of local conditions, finances, and management, but also of the vexing problems of all Church schools, as illustrated in the experience of this great exemplar. In their fine style, racy English, and quiet humor they are literary treats as well as informing treatises to the limited public to whom they are sent, the alumni, patrons, and friends of the School, and should reach a larger body of readers, especially those interested in religious education under Church auspices. The 1915 report of Dr. Drury is no exception to the rule. It discusses with acumen, with expert understanding, and with illuminating suggestions some of the leading questions of the Church preparatory school for boys, such as scholarship, duties of masters, the marriage of masters, athletics, religious life, food, holidays, and miltary service, to take the topics almost at random.

Scholarship is the main theme of this report, and three reasons are given for deficiencies in the educational department of a school, namely, inefficient teaching, unresponsive learning, and conditions in school life subversive of both teaching and learning. Dr. Drury hazards the guess that of these three causes of failure each shares about equally in the results. "Often at the School," says Dr. Drury, "we are apt to place all the blame on the boy. Outside critics as unfairly throw the blame on masters, and all tend to forget the third responsible element—*school life,* which offers a mass of 'outside interests' all the way from playing football to playing the flute. . . . These, we claim, enrich the school life, while they demonstrably, in certain cases, impoverish the scholastic life. It is the old problem of moral perspective, or putting first things first. And in the tradition-loving realm of boyhood whoso ventures to rearrange the established order is apt to be misunderstood." The rector of St. Paul's gives valuable suggestions as to improvements both in the teaching on the part of masters and in the learning on the part of boys, but addresses himself chiefly to the improvement of the conditions of school life which are in danger, there, as elsewhere, of raising the question whether the school is an educational institution or a country club. School masters and trustees must remember that parents after all send their boys to school to get them away from distractions in order that they may accomplish definite results in study and development. The true aim of a Church school is to give a boy spiritual, moral, intellectual, and physical development. Its business is to "provide leisure for work, the holidays offer leisure for play. Let us be what we are supposed to be, a place of expert mental training and physical development. It is folly to attempt more. Let us study to be quiet and achieve a quietude which permits of study." Accordingly the authorities of St. Paul's School plan a simplification of the school life and will lay greater emphasis on the educational aspects, so as to avoid an excess of interests, mental fatigue, and decline in scholarship.

In the matter of masters, through the generosity of an alumnus of the school, Alexander S. Cochran, Esq., of New York, this school has been enabled to make a new departure which will be regarded with interest by the managements of all Church schools, and, if successful, will be emulated by many, for the supply of trained masters with teaching gifts and acquirements, devotion to the Church and to education, and with the capacity of leading and instructing boys, is very short indeed. The new St. Paul's plan is to select from its own alumni, graduating from first-rate colleges, several men as masters, who will, however, spend their first year in some good teachers' college, such as those at Columbia and the University of Wisconsin, and are pledged to give at least two years more to instruction at the School. Thus two ends are achieved at once, a supply of trained teachers, and the securing for masters of alumni thoroughly acquainted with the traditions and spirit of the institution.

Another vital problem touched upon by Dr. Drury is that of married masters. The example and influence of home life are valuable formative influences in any school, but the average

married master costs the school more, and this is a serious question with schools of less financial resources than St. Paul's. "They do less work and are not so valuable for the disciplinary tasks and play hours of the school," says Dr. Drury. "The tacit expectation of a married master often includes comfortable, quiet quarters and immunity from certain routine duties. Because he is married he must spend the afternoon with his wife." Another phrase runs to the effect that some seem to expect that "the married mastership should develop into pleasant country life, with scheduled hours for teaching"; and a Connecticut headmaster writes that "Cupid makes more trouble for me in my faculty than any other person." "No one," says Dr. Drury, "wants to play the part of fate or presume to say when a man should marry." The headmaster is entitled, however, in laying down school plans, to say that masterships are available to men who stand ready to devote their entire time to the school. When a young married man solemnly places himself as undividedly at the disposal of the school as a bachelor, providing quarters need be no barrier.

One more paragraph of this report must be quoted before we pass on to other points. "A master teaches on the average fifteen periods of forty-five minutes each. He is scheduled for just about twenty-four hours per week. This does not include the three daily taxing engagements in the dining room, when the head of the table dispenses food and sociability, and sometimes discipline."

A QUESTION that may well be asked is, What is a Church Preparatory School? It is a topic to which attention will be given in some later issue of THE LIVING CHURCH; but the definition will largely affect the scope of the school as to the religious affiliations of its pupils. Some Church schools refuse to take any but the children of parents of our own communion; others go to the opposite extreme of taking all well recommended applicants without regard to their religious connections. It is probable that the majority take the middle course of receiving chiefly pupils of our own Church, but while there are vacancies refusing none who bring letters of commendation from ministers of other Christian bodies. At St. Paul's, throughout its history, there have always been pupils from other communions, but the Church life has been so dominating and so pervasive that they have made little or no impress upon the student body. One of the intimate friends of the editor of this department, while at St. Paul's, was a Roman Catholic, but he never knew it until several years after graduation. This school, in the light of its experience, possesses very definite principles as to dealing with boys of other Christian bodies; and a case that came up during 1915 shows exactly where this school stands in these matters and suggests a line of action for all Church schools. The report of the rector on this subject is as follows:

"Last January one boy returned to school, declining to take any part in the chapel service. He had been instructed by his Roman Catholic confessor to use no book and say no prayer in the chapel of St. Paul's School. The fact that he was a fine student and delightful companion was not allowed to complicate the issue. It was not a religious problem involving discipline, but a disciplinary problem touching on chapel behavior. Of course no one can suppose that every boy every day fervently joins in the prayers and praises of the Church. It were superhuman to expect it. There is, however, a much-prized heartiness in our service, and spots of studied nonconformity must not be.

"When his parents could find a vacancy for him in another school this wholly desirable boy was at our request removed from St. Paul's. The fundamentally atmospheric expectation, unstated for sixty years, that boys coming to St. Paul's School should join in the chapel worship, was at stake. We cannot allow either the traditions or the discipline of St. Paul's School to be set at naught by an outside hand. This school was founded and nurtured by people who fully accepted the Catholic faith in its primitive purity. We have an obligation to them and to our Church.

"Many Roman Catholic boys have attended St. Paul's School. Presumably they have left as 'good Catholics' as they came. There has been no attempt to divert their allegiance or to water it down. At the very time when one Roman Catholic boy was being withdrawn because of the strictures of his director, other members of that Church, who go to mass and confession when at home, were taking part in our service. This lack of uniformity is a good sign and encourages us to hope that other Roman Catholics will be permitted to come to St. Paul's. Our school ought to be known as a broad-minded place where boys of every Christian allegiance will be welcomed; but let no one hope that it will ever be such a *thin*-minded place, in matters touching its very life, as meekly to assent to disciplinary influences from without."

Perhaps boarding school provision for supplying the ever empty stomach of the small boy (and the big boy too), is not a major element in religious education, yet one of Dr. Drury's paragraphs on this subject is so delightfully human that the editor cannot refrain from quoting it here:

"Elders must not blame boys for eating between meals. It is natural on a winter afternoon, after violent exercise, to want a sandwich and cup of 'brew.' It is not unnatural on a May day, after tennis, to crave a glass of lemonade! What is afternoon tea, so relied upon by many sensible elders, but daily tuck with napkins added? Though we take up the cudgels for the boys, $6,000 for food between meals is an excessive expenditure. It may bear on the 'palatable presentation' of our regular meals, but probably it does not. Would it be well to dispense a glass of milk and gingerbread free to every boy who wanted it at eleven and four o'clock? The question deserves study, for the school has always been liberal and plans that every boy, as a part of his regular life, should have plenty to eat. Free food involves a disciplined distribution of the same. The picture of 350 boys all asking for gingerbread at once represents a schoolmaster's nightmare. Again, does what we can have for nothing ever taste quite as good as what we may buy? The tuck shop serves a purpose in that it satisfies the human delight in shopping as well as the human appetite, without involving a trip to Concord."

An interesting new departure at St. Paul's, completing its first year in 1915, was the introduction of manual training. "Not useless trifles," says Dr. Drury, "but sensible articles have been produced by boys of the second form. Scores of Christmas presents, ranging from paper-cutters to gunracks, now decorate the parental home. The fact that not a single tool has been lost shows the able management of the shops. Many boys have flocked hither for volunteer work in the afternoon. We find that the second form is just old enough, and not too old, to like serious carpentry."

YET ANOTHER fresh departure is proposed for 1916. On this subject Dr. Drury writes as follows:

"This country is rightly exercised about military preparedness and preparation for a citizen army. Some good friends of the school proposed military drill at St. Paul's. Learning to shoot straight, they say, is the duty of every American and ought to be part of the curriculum of every school. How shall we share in this obvious patriotic duty?

"After considerable correspondence, on September 4th General Wood, in replying to a suggestion that we should have a camp for school boys at St. Paul's next summer, wrote:

" 'With reference to the summer camp for boys, I think it is a fine idea. I would not suggest boys under thirteen attempting it unless they are unusually hardy and well developed, in which case it might be advisable to take in boys of twelve. I believe that a six weeks' camp devoted to intensive military training would be of far more value to the boys than perfunctory military training spread over the entire year. A camp such as you propose would give an opportunity not only to give the manual of arms and the close order work but would also give the boys rifle shooting and an idea of the more practical side of military training; and you can be sure that the boys will leave the camp better physically and better because of the discipline they have received. They will have learned a lot about camp and personal sanitation, preventable diseases, and they will have learned how to take care of themselves in the open.' "

With the approval of the board of trustees, the school authorities have decided to hold a camp for a month in the summer of 1916 for three or four hundred boys from fifteen to seventeen years of age, and open not only to St. Paul's boys but to those from any boarding school in the East. Every sort of suitable supervision connected with the school locality will be provided, and the training will be under officers of the regular army. A circular giving fuller information and all details will be published in the course of the winter.

Thus this great Church school, with its long record of seventy years of notable service and an alumni roll of four thousand men, of whom many have attained distinction in numerous fields of American life, now undertakes to help in training the youth of this section of our country to become citizens of rounded usefulness, prepared for national defense as well as for the arts and professions of a peace-loving nation.

MEEKNESS, when it is a virtue, and not mere inability to feel strongly, always prevails. It humiliates the pride of others much more than does the fulminating eloquence of anger and disdain.—*Pellico.*

TRUE and perfect friendship is to make one heart and mind of many hearts and bodies.—*Pythagoras.*

Church Kalendar

Feb. 1—Tuesday.
" 2—Wednesday. Purification B. V. M.
" 6—Fifth Sunday after Epiphany.
" 13—Sixth Sunday after Epiphany.
" 20—Septuagesima Sunday.
" 24—Thursday. St. Matthias.
" 27—Sexagesima Sunday.
" 29—Tuesday.

KALENDAR OF COMING EVENTS

Feb. 8—Synod, Province of the Southwest, St. Paul's Church, Kansas City, Mo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI

W. H. Jefferys, M.D.
Rev. F. L. H. Pott, D.D.

JAPAN

TOKYO

Rev. Dr. C. S. Reifsnider

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D.

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. FRANK T. CADY of the diocese of Washington has taken charge of the Memorial Church of the Ascension, Kulpmont, and St. George's, Coal Run, Pa. His first services were on January 30th.

THE Rev. PAUL STURTEVANT HOWE will address the Cape May, New Jersey Teachers' Institute, February 19th, on The Pilgrim Fathers and the Pilgrim Country. On March 6th, the same address will be delivered at the annual meeting of the Genealogical Society of Pennsylvania.

THE new Dean of St. Philip's Cathedral, Atlanta, Ga., the Rev. T. H. JOHNSTON, rector of All Saints' Church, Mobile, Alabama, will enter upon his duties on the first Sunday in February.

THE Rev. WALTER OVID KINSOLVING, Dean of St. Paul's Cathedral, Oklahoma City, Okla., has accepted the rectorship of Calvary Church, Summit, N. J., and will shortly enter upon his new work. Dean Kinsolving is a son of the Bishop of Texas, and was ordered deacon by his father after graduating from the General Theological Seminary in 1912.

THE Rev. ALEXANDER R. MITCHELL, who has become Archdeacon of the Charleston convocation, should be addressed care of the Porter Military Academy, Charleston, S. C.

THE Rev. WILLIAM H. MOORE of Omaha has been called to the vicarship of Christ Church Pro-Cathedral of Trenton, N. J.

THE Rev. GEORGE H. MUELLER has become rector of Grace Church, Chanute, Kan.

THE Rev. WILFRED A. MUNDAY has accepted work in the diocese of Salina, and should be addressed at Anthony, Kans.

THE Rev. R. W. RHAMES is the new rector of Girard and Burlington, Kan.

THE Rev. J. A. SCHAAD has resigned the rectorship of the Church of St. John the Evangelist, St. Paul.

THE Rev. W. F. SHERO, D.D., of Racine, Wis., has accepted a call to Christ Church, Greensburg, Pa., and will enter upon his duties on March 1st.

THE Rev. FRANK H. STEDMAN has resigned the rectorship of St. John's Church, Milwaukee, and accepted an appointment to St. Mark's Church, Waterville, Maine, entering upon his new work at the beginning of Lent.

FIFTH SUNDAY AFTER EPIPHANY

St. Matthew 13:30—"In the time of harvest."

Surely the good shall perish with the ill,
And all things into nothingness return!
What boots it then to strive and struggle still
With sinful growths, or ways of virtue learn?
Yet, lo! what dread Epiphany is seen,
When throngs of reaper angels hear the word
To bind and burn th' uprooted tares, and glean
The unforgotten harvest of the Lord!

Faint not nor fear when virtue's scanty wheat
Seems well-nigh strangled by the evil weed!
Sleeps in each plant the judgment's fiery heat,
The fruit is burn'd or garner'd from the seed.
Oh, suffer not the foe the space to sow,
Lest tares instead of wheat within thee grow.

HERBERT H. GOWEN.

ORDINATIONS

DEACON

CUBA.—At a meeting of the members of the archdeaconry of Central Cuba in Matanzas, on January 10; Mr. R. C. MORENO was ordered to the diaconate by Bishop Hulse, this being his first ordination. The candidate was presented by Archdeacon Sturges of this archdeaconry The service was bi-lingual, in English and Spanish. Those portions said by the Bishop were in English, and all the remainder, including the hymns, in Spanish. The Litany was said by the Archdeacon; the Epistle was read by the Rev. Emilio Planas of Limonar; the Gospel by the candidate; and the sermon was delivered by the Rev. J. M. Lopez-Guillen, a Spanish priest who is in charge of a large number of missions in Orenete province. The candidate, Mr. Ramon C. Moreno, was formerly a Methodist minister. He is a Cuban, but is not related to the late Rev. M. F. Moreno who died in Cienfuegos in November of last year. He speaks English and Spanish. He passed the term of his candidacy in Sagua la Grande under the direction and instruction of the Archdeacon. He has taken duty at Union and Bolondron.

PRIESTS

KANSAS.—On the Feast of the Conversion of St. Paul January 25, 1916, the Rev. HARRY WATTS, deacon, ministering to St. Paul's Church, Coffeyville, Kan., was ordained to the priesthood by Bishop Millspaugh. He was presented by the Rev. Carl W. Nau, and the Rev. Alexander E. Hawke preached the sermon. The presbyters assisting in the laying on of hands were Archdeacon Creighton Spencer, acting as chaplain to the bishop; the Rev. Messrs. T. W. Bucklee, Fred Busch, Albert E. Mack, and the others already named. The ordinand was immediately called to the rectorship of the parish. After the ceremony the clergy and visitors were entertained at a very sumptuous dinner by the parish.

DIED

AERTSEN.—In Germantown, Philadelphia, January 21, 1916, ALICE FRAZER, daughter of the late James M. and Harriet R. AERTSEN. Funeral service was held in St. Luke's Church. Interment in St. Luke's churchyard.

ALBERT.—In Batesville, Ark., after a long illness, Mrs. SARAH ALBERT, at the age of 89. Her husband, the Rev. Charles Albert, first missionary priest in Arkansas and rector of St. Paul's Church, Batesville, was killed in an accident in 1868. Two children survive their mother, Mrs. Alberta Weaver and T. Albert. The funeral of Mrs. Albert was conducted in St. Paul's Church by the rector, the Rev. M. W. Lockhart. Burial at Oak Lawn Cemetery.

BUCHANAN.—In Albany, N. Y., on the morning of January 7th, Major CHARLES J. BUCHANAN, in the seventy-third year of his age.

FALLS.—In Washington, D. C., on January 20th, the Rev. NEILSON FALLS, of pneumonia, aged seventy-five years. Interment at Morganton, N. C.

MCLANE.—In Baltimore, Md., on January 18, 1916, ELIZABETH MCGOODWIN MCLANE, widow of Charles E. McLane, in the eighty-third year of her age. Interment was in Green Mount cemetery, Baltimore.

PORKESS.—ELIZA JANE, the mother of the Rev. William PORKESS, rector of Grace Church, Pittsburgh, Pa., died January 22, 1916, at Grimsby, England, in the seventy-fourth year of her age.

"A remarkable life, filling a large circle of noble influence."

SHEA.—Fell on sleep, on the Feast of the Circumcision, at her home at Bethlehem, N. H., Miss MARY RITTER SHEA, daughter of the late Chief-Justice George Shea and of Mrs. Angelica Barraclough Shea of New York City. The interment was in Trinity Cemetery, New York, the office being said by the Rev. William J. Seabury, D.D., professor of Ecclesiastical Polity and Law in the General Theological Seminary.

"Grant them eternal rest, O Lord, and let light perpetual shine upon them."

WELLS.—The Rev. ALBERT EMORY WELLS, registrar of the diocese of Western Michigan, died in Belding, Mich., on January 26, 1916, at the age of 77 years, and was buried from St. Mark's Pro-Cathedral, Grand Rapids, on January 28th, the Bishop officiating and the clergy of the diocese acting as pall-bearers. Interment was made in Fulton street cemetery.

YOUNG.—CLEMENTINE GUION, beloved wife of Eben YOUNG, died January 25th at Berkeley, California.

"Blessed are the pure in heart."

RESOLUTIONS

REV. A. E. WELLS

The clergy of the diocese of Western Michigan assembled for the burial of the Rev. ALBERT EMORY WELLS, registrar of the diocese, wish to record their sorrow at his departure, their respect for his Christian character, their gratitude for his usefulness to the Church, and their loving regard for him as a friend and as a fellow-priest. He had been connected with this diocese for nearly thirty years and his services as rector of several of its parishes, as general missionary, and as registrar, were approved and appreciated by all our people. He was well known throughout the length and breadth of Western Michigan, and also in many other parts of the Church where he had been called to labor during the earlier part of his ministry, which extended over a period of more than fifty years. His long experience and wide acquaintance, his genial disposition, his remarkable memory, and his unusual scholarship combined to make him a noteworthy personality, and his career in the Church was one of unbroken integrity, industry, and devotion. We are glad to join in this tribute in which we are assured that many beside ourselves would be glad to be associated with us.

St. Mark's Pro-Cathedral, January 28, 1916.
JNO. N. MCCORMICK.
FRANCIS S. WHITE.
G. P. T. SARGENT.
L. R. VERCOE.
J. H. FERINGA.
G. M. BREWIN.
HAROLD HOLT.

QUIET DAY

NEW YORK CITY.—A quiet day for men will be held in the Church of St. Mary the Virgin on February 22, 1916. For information apply to the conductor, the Rev. J. G. H. BARRY, D.D., 144 W. Forty-seventh street, New York City.

ORANGE, N. J.—A quiet day for women will be given by the Rev. J. O. S. Huntington, O.H.C., at All Saints' Church, Orange, N. J., on St. Matthias' Day, Thursday, February 24th. Those desiring to attend should make early application to the Sisters of the Holy Nativity, care All Saints' Church, corner of Valley and Forest streets, Orange, New Jersey.

PITTSBURGH.—The Rev. FLOYD W. TOMKINS, D.D., of the Church of the Holy Trinity, Philadelphia, Pa., will be in Pittsburgh February 17th and 18th. On the former he will give a quiet

day for the clergy, at St. Peter's Church, Pittsburgh, and on the latter day another under the auspices of the Woman's Auxiliary of the diocese, at the Church of the Ascension.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

SOUTHERN VICAR seeks chaplaincy of institution or college, or curacy, or rectorship, or string of mission stations. Columbia and General Seminary man. Young but experienced. Address 521, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address DOCTOR, care LIVING CHURCH, Milwaukee, Wisconsin.

DR. CYRUS TOWNSEND BRADY is open to engagements for courses of lectures or sermons Sundays and week days during Lent.

POSITIONS OFFERED—MISCELLANEOUS

VICE-PRINCIPAL WANTED for Girls' Boarding School for next year. Must hold Master's degree from a first-class College, and be a communicant of the Church. Apply stating full particulars and salary expected (room, board, and laundry provided) to "SISTER," care THE LIVING CHURCH, Milwaukee, Wis.

ENGLISH GOVERNESS WANTED.—To take entire charge of two little boys in Canadian family. Must have references. Protestant. Write for particulars to Mrs. T. B. FULCHER, 23 West Franklin street, Baltimore, Md.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

EXPERIENCED SCHOOL MASTER and wife to take charge of the department for young boys in a Church school. Address LOWER SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

YOUNG MAN, studying for priesthood, desires position at Church school as assistant superintendent, or teacher; or would take charge of mission. Experienced disciplinarian, good reader, stanch Churchman. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster desires position. Salary $1,200. English Cathedral trained. Wide experience with boy and mixed choirs. Excellent references. Address "DAMON," care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION WANTED by cathedral-trained organist and choirmaster. Experienced recitalist and boy-voice expert. Communicant. References. Address ORGANIST, Box 327, Paris, Texas.

EXPERIENCED ORGANIST open for desirable change. Recitals, cantatas. Reverent, devotional, Churchly results. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of parish in Eastern city recommends English organist and choirmaster of large experience. Address N. H. T., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES CHANGE. Offers appreciative choir a term of free voice lessons. Address WESTE, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilmant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

SECOND-HAND two-manual and pedal Mason and Hamlin Reed Organ for sale; pipe organ compass and scale, excellent condition. SIMPLEX ELECTRIC ORGAN BLOWER COMPANY, Fremont, Ohio.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's: 100, stamped, 20 cents; plain, 15 cents.

PRIEST'S HOSTS: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

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SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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BALLS OF HEALTHFUL FRUIT JUICE. Assorted box of fancy grapefruit, oranges, tangerines, and pine-apple, or as preferred. Delivered express prepaid anywhere in the United States. Prices: large box, $5; half box, $3.25; quarter box, $2. Reference, Rector Trinity Church. ANDREW MANGOS, 221 Twelfth street, Miami, Florida.

LITERARY

DAILY MEDITATIONS," by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. $1.50 for both volumes postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, care LIVING CHURCH, Milwaukee, Wis.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at the Episcopal Theological School, Cambridge, Massachusetts, June 23 to July 8, 1916. For registration, programmes, or further information apply to the secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals,

and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

AN APPEAL FOR "OLD POHICK" THE PARISH CHURCH OF MOUNT VERNON

Again the near approach of Washington's Birthday reminds the committee on the Endowment Fund of that church of its sacred duty to make an appeal throughout this land for contributions from all churches, patriotic societies, and individuals, who revere the name of Washington, so as to secure a sufficient endowment to maintain, in part, the services held regularly within the sacred walls of this venerable edifice, and to give in addition to this an income for keeping it in good repair from generation to generation. Its historic claims make it in fact an object of national interest. Here Washington worshipped for the greater part of his life. Here he was a vestryman for twenty-two years, and of this present church he drew the plans, and was a prominent member of the building committee.

By the generosity of devoted friends, and patriotic societies, the interior has been practically restored to its ancient-colonial appearance, and while the architecture is simple, there is a quiet dignity about its lines which impresses the visitor. The endowment fund, while steadily growing, is still small, so the committee would gladly welcome the appointment of a universal offering in all churches by the clergy on the Sunday next to Washington's birthday, being the twentieth of this month. If this date is not convenient for all, another date, as near as possible to the twenty-second, will be satisfactory. It is earnestly hoped that this appeal will meet such a hearty response everywhere, that the endowment fund may be greatly enlarged, if not completed, at this time. The appeal meets with the cordial endorsement of the presiding bishop, and many others, including the bishops of the Virginia dioceses and the Bishop of North Carolina.

REV. SAMUEL A. WALLIS, D.D., Theological Seminary, Alexandria, Va., now Acting Rector of Pohick Church.
MRS. ELIZABETH B. A. RATHBONE, Vice-Regent, Mt. Vernon Association, The Cutting, Ann Arbor, Mich.
MR. HARRISON H. DODGE, Supt. Mt. Vernon-on-Potomac, Va.
MR. ROSEWELL PAGE, Richmond, Va.
MR. PAUL KESTER, Alexandria, Va.
COL. ROBERT E. LEE, Ravensworth, Va.
MISS ELIZABETH M. SHARPE, Accotink, Va.
MRS. LEWIS HERTLE, Gunston, Va.
MRS. EDWIN F. SWEET, Washington, D. C.
MR. EDWARD W. MELLICHAMPE, Lay Reader at Pohick Church, Theological Seminary, Va.

Endowment Committee.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St., N. W
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 North Charles St.

STAUNTON, VA.:
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R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

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LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

G. P. PUTNAM'S SONS. New York.

Father Payne. $1.50 net.

STANDARD PUBLISHING CO. Cincinnati, Ohio.

Constitution or Pope? Why Alien Roman Catholics Cannot Be Legally Naturalized. By Gilbert O. Nations. 50 cents net.

ASSOCIATED AUTHORS. 90 Nassau St., New York.

Cassock and Sword. By Charles Lenz, Ph.D., author of *The Future of the American Democracy; The United States as a World Power; The Causes of the War of Independence,* etc. Editor and Publisher of Original Rights Magazine. Published by Katharina Lenz and Heinrich Lincoln Lenz, Widow and Son of the Author.

FLEMING H. REVELL CO. New York.

Old Age Poverty in Greenwich Village. By Mabel Louise Nassau.

PAMPHLETS

CHICAGO HEBREW MISSION. 1425 Solon Pl., Chicago, Ill.

Israel: Past, Present and Future. Addresses delivered at a Conference on behalf of Israel, held at the new Moody Tabernacle, corner North Clark Street and North Avenue, Chicago, November 16-19, 1915.

HARRISON & SONS. 45 St. Martins Lane, London, W. C.

Correspondence with the United States Ambassador respecting the Treatment of British Prisoners of War and Interned Civilians in Germany. Miscellaneous No. 19 (1915). Presented to both Houses of Parliament by Command of His Majesty. December, 1915.

RUSSELL SAGE FOUNDATION. New York.

Activities and Publications. Department of Surveys and Exhibits Russell Sage Foundation. SE20, December, 1915.

The Social Survey: A Bibliography. Compiled and published jointly by the Russell Sage Foundation Library and the Department of Surveys and Exhibits Russell Sage Foundation. SE22, December, 1915. 5 cents.

FROM THE AUTHOR.

The Proposed New St. Bartholomew's Church (New York). By Bertram G. Goodhue, the Architect.

The Problem of City Beautification as Observed in Europe. By George T. Hammond, LL.B., M.A., Soc. C.E., Brooklyn, N. Y. Reprinted from the Twentieth Annual Report of the American Scenic and Historic Preservation Society.

Second Synod of the Province of Sewanee (Fourth Province) and Proceedings of the Woman's Auxiliary. Sewanee, Tenn., October 19, 20, 21, 1915.

Souvenir Fiftieth Anniversary of the Organization of Christ Church, Austin, Minn., Rev. G. H. Ten Broeck, Rector. January 16, 1916.

GOVERNMENT PRINTING OFFICE. Washington, D. C.

Statement Made by the Secretary of War to the Committee on Military Affairs of the House of Representatives, Thursday, January 6, 1916.

Secretary of War Garrison's Explanation of the Military Policy Recommended by Him and Approved by the President.

LONGMANS, GREEN, & CO. New York.

The Pulpit: Its Place and Function. Addresses to the Clergy of the Diocese, in preparation for the Preaching Mission. By Chauncey B. Brewster, D.D., Bishop of Connecticut, November the third, A. D. 1915. 20 cents net.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Maintenance and the Propagation of the Church Idea. The Peculiar Work of the American Church in the Twentieth Century. By the Rev. Arthur W. Little, S.T.D., L.H.D., Rector of St. Mark's Church, Evanston, Ill. Author of *Reasons for Being a Churchman; The Times and the Teachings of John Wesley,* etc. Examining Chaplain to the Bishop of Chicago. The Hale Memorial Sermon, 1906. Second edition.

UNIVERSITY OF WISCONSIN. Madison, Wis.

Preliminary Announcement Wisconsin Commercial and Industrial Congress for Merchants, Manufacturers, Bankers, Commercial Secretaries, Members of Commercial Organizations, Farmers and City Officials. Madison, Wisconsin, February 14-18, 1916. Under the direction of the Department of Political Economy and the University Extension Division.

State Seed Inspection and Weed Control, 1914. A. L. Stone. Bulletin 254, April, 1915.

A Catechism on Bovine Tuberculosis. H. L. Russell and E. G. Hastings. Circular 23, January, 1911. Reprinted May, 1915.

YEAR BOOKS

The Year Book of Saint Paul's Parish, Albany, N. Y. Advent, 1915.

CARDS

WORLD PEACE FOUNDATION. 40 Mt. Vernon St., Boston.

I. *"Preparedness."—Girard, in the Public Ledger,* Philadelphia, May 15, 1915.

II. *What Does "Righteousness" Demand?—Frank Crane, D.D.,* in *"War and World Government,"* published by John Lane, New York, 1915.

III. *What Shall Our Country Do First?—L. A. M.*

IV. *What are We to "Prepare" For?—L. A. M.*

V. *The Higher Battles.—From Phillips Brooks's Sermon before the Ancient and Honorable Artillery Company of Boston.*

THE CHURCH AT WORK

THE BROTHERHOOD CONVENTION AT CLEVELAND

The bishops, clergy, and laymen of the diocese of Ohio send out through the Brotherhood to their fellow Churchmen throughout the United States and Canada their cordial invitation to attend the thirty-first annual convention of the Brotherhood of St. Andrew, to be held in Cleveland, October 4th to 8th, the week preceding the General Convention.

Never before in the history of the Brotherhood in Ohio has the interest of the men been keyed up to such a high pitch as now. Chapters that have been dormant for years are doing active work and the whole Church is being permeated with the Brotherhood spirit. The convention committees have all been appointed and the work is already well under way.

The present world conditions offer a real challenge to the laymen of our Church which we can and should answer by coming together in larger gathering than ever before, to plan and pray for the extension of the Kingdom.

The preparation programme is well under way. Many of the notable speakers of previous conventions will be heard, as well as many that are new to Brotherhood conventions. Bishops Leonard and Du Moulin are entering with zest and enthusiasm into the plans and arrangements, giving freely of their time and rendering valuable aid.

The national council has sent all of its field staff to spend the months of February and March in the diocese, strengthening existing chapters and organizing groups of men in many parishes to work along Brotherhood lines. Shelby comes from the Pacific coast, Finney from the South, and Spencer from the Chicago district, to take part in a systematic campaign which should result in a large number of new and well-trained chapters, and before another month comes around Brotherhood activities and interest will be roused to the highest enthusiasm.

The Convention Committee, 341 The Arcade, Cleveland, Ohio, will furnish any information in reference to the convention that may be desired.

DEATH OF REV. A. E. WELLS

The Rev. Albert Emory Wells, registrar of the diocese of Western Michigan, died suddenly in Belding, Mich., on January 26, 1916, in the seventy-seventh year of his age. Mr. Wells was a widely-known and faithful priest, who had served the Church for more than half a century. He was graduated from Nashotah in 1861, ordained deacon in the same year by Bishop Kemper, and priest in 1863 by Bishop Whitehouse. He had served the Church in several dioceses during the early years of his ministry and had been connected with the diocese of Western Michigan since 1888. He had held several parishes and missions in the diocese and in recent years acted as registrar and general missionary. On Sunday, January 22nd, he went out to take the services in Holy Trinity, Belding, during a vacancy, and became ill with a sharp attack of the grippe during the services. He was carefully tended by the people of the mission and visited by the clergy of the diocese until the time of his death, when the body was brought to Grand Rapids by Dean White and the Rev. L. R. Vercoe. The burial took place from St. Mark's Pro-Cathedral on Friday, January 28th, the Bishop officiating at the eight o'clock celebration of the Holy Communion and at the eleven o'clock burial services, and the Rev. Messrs. White, Sargent, Vercoe, Feringa, Brewin, and Holt acting as pall-bearers. The choir of the pro-cathedral was in attendance and there was a large congregation. Interment was made in the lot belonging to the pro-cathedral in Fulton Street Cemetery. Mr. Wells was a priest of unusual scholarship and ability and had many acquaintances and friends throughout the Church.

CONSECRATION OF CHURCH IN HILLYARD, WASH.

On Sunday morning, December 19, 1915, Bishop Page consecrated the new building of Epiphany Church, Hillyard, Wash. The bishop preached. On the previous Thursday evening there was a farewell service in the little old church. The Rev. Alfred Lockwood was the preacher.

This new church building is the result of the energy of the Woman's Guild and of the untiring devotion of the present vicar, the Rev. M. J. Stevens. In 1912, under the vicarate of the Rev. J. D. Rice, now in Portland, Ore., St. Mary's Guild began to acquire a fund to be used for a new church building. When the Rev. M. J. Stevens was placed in charge of Epiphany Mission by Bishop Wells in 1913, $350 had been accumulated. A little later a committee was appointed and instructed to proceed with the construction of the church with the restriction that no indebtedness was to be incurred, so the building was put up in instalments. Mr. Stevens, an expert in building matters, took charge, and worked with the men in every part of the construction.

EPIPHANY CHURCH, HILLYARD, WASH.

The value of the building alone is $4,000, the actual cost was $2,600. The saving represented is the result of donated labor and of opportune buying.

The building is 57 feet by 25 feet over all; the exterior is composed of red brick with black mortar with ragged joints and stirling stone trimmings. It has a beautiful stone stirling window at the east end. On the west gable there is a white stone cross with green tile trimmings. The glass is all art glass and leaded in.

The general plan of the interior of the church is after the English chapel of ease. The walls are of white pressed brick with beaded joints; the roof is of very heavy fir with heavy trusses and rafters and open; the roof is finished in light stained oak.

The chancel is 22 feet by 15 feet; the communion rail is made of butternut wood with an oak base; in front of the chancel is an old style octagonal pulpit.

The altar, in an arched recess in the wall, is made of fir panels with pine edgings. The reredos has three panels filled with dossal curtains. The altar cross is the gift of Mrs. Campbell in memory of her daughter Helen.

PUBLIC SCHOOLS AS COMMUNITY CENTERS

Effective from the 1st of January, the Cleveland board of education formed a new department of educational endeavor, the opening and use, under its own oversight, and by its own appropriations, of the public school buildings of the city as "community centers." Hitherto, when a building was desired for social or other community purposes the privilege was granted only by special permit from the school board, and at the expense of those securing the privilege. The board discovered that even under these conditions many thousands were using the school rooms on many evenings of each week. Sixteen buildings, located in various parts of the city, have now been opened, and fourteen already occupied as "community centers," for the maintenance of which, for this year, the board has made an appropriation of $15,000. Nineteen objects are named for which the buildings can be used, the principal of which are gymnastics, music, domestic science, civic club, swimming, dancing, library, and community meetings. For each building there has been appointed a supervisor, and a physical director with an assistant, who are paid nominal salaries by the board of education. If the demand warrants it, other buildings are to be opened and equipped as "community centers." The buildings are open to both men and women, and to boys and girls properly chaperoned and of proper age; and for the full enjoyment of the privileges offered them a nominal fee of twenty-five cents a month for each is charged.

WHOLESOME CHURCH INFLUENCE

The influence of the churches for civic reform in a great city, where they speak in a voice that is anything like a united one, has recently been demonstrated in Cleveland. With the advent of the new city administration the 1st of January, there came to the surface considerable evidence that the high moral standards set up by the previous administration were to be lowered. Rumors became general that enforcement of the laws governing the drinking saloons and gambling was to be loosened; that the segregated district, which for some time has been closed, was to be reöpened, and the city was now to be more or less wide open. The Church Federation, representing two hundred congregations of different religious beliefs with a combined membership of 75,000, to which the people had become accustomed to look for the voicing of their sentiments in regard to such matters, said nothing until the new mayor made such public statements as to lead the people of the city to fear lest he

intended to remove the chief of police, an experienced, trusted, and high-minded officer. Then the Federation met and passed respectful resolutions, advising in strong, courteous terms that the churches of the city would not stand for the displacing from office of the present chief of police. This brought from the mayor a prompt and frank statement to the effect that the chief of police was not to be removed as long as he proved himself to be a worthy and efficient officer; that in the maintenance of the high moral standards of the city no change had ever been intended and none would be allowed; and suited his words by unmistakable directions to the police department to look to the entire enforcement of law, and to the maintenance of the established order.

DEATH OF REV. NEILSON FALLS

THE REV. NEILSON FALLS, formerly rector of St. Alban's Church, Washington, D. C., died of pneumonia in the family residence in that city, on January 20th, at the age of 75. The body was taken to Morganton, N. C., where funeral services were held. Interment was at Morganton.

The Rev. Mr. Falls was a native of Baltimore, the son of Moore N. and Matilda K. Falls. His early education was obtained in the schools of his native city, after which he attended Maryland College. His course in theology was taken in the Philadelphia seminary, after which he was associate rector of Grace Church, Baltimore.

In 1882 he became rector of St. Alban's Church, Washington, retiring after fifteen years' service. He became a diocesan missionary on retiring from this work. The first bishop of Washington, the Rt. Rev. Henry Yates Satterlee, was always one of Mr. Falls' close friends, and when Bishop Harding was consecrated he continued the relationship which Mr. Falls maintained with the diocese.

Besides his wife, the Rev. Mr. Falls is survived by five children.

LAYING OF HOSPITAL CORNERSTONE

THE CORNERSTONE of the new hospital for the House of St. Giles the Cripple, Brooklyn, was laid by the Bishop of Long Island, the afternoon of Saturday, January 22nd, last. It will stand upon the highest ground in that city, about half a mile east of Prospect Park near the Eastern Parkway, and will be constructed with every new and modern improvement. The ground was purchased and fully paid for several years since. The structure will cost $100,000, every dollar of which is in hand. The summer house at Garden City will be used as a house of convalescence and home.

This is the institution begun by Sister Sarah in a little hired house in Brooklyn in 1891, with practically cast-off odds and ends, but in the fear and trust of God.

Within the past year two Presbyterian ladies, one the daughter of one of its ministers, have died and left it legacies respectively of $30,000 and $35,000, none of which is included in the sum for the new building.

MEXICO'S POVERTY

MISS T. T. MCKNIGHT, the principal of Hooker School in Mexico City, recently succeeded in resuming her work there after a year and a half of enforced inaction, owing to the disturbed conditions throughout the country. She writes as follows: "Everything is '*muy triste*' here. You never see a smile on anyone's face, and the poverty one sees on the street is most distressing. It makes me sad each time I go into the city, and I am always glad to get back to the school, for it is the only bright, clean, prosperous-looking spot I have seen. The pitiful effort the poor people make to cover their nakedness is heart-breaking. I saw a little girl the other day that had eight different kinds of rags to make her short skirt, and her waist was so near a minus quantity that she kept pulling her poor little shawl down in the back for the sake of warmth as well as modesty. However, we have great hopes that better times are coming."

OPPORTUNITY FOR ST. PAUL'S COLLEGE, TOKYO

A MOVEMENT is on foot to place St. Paul's College, Tokyo, Japan, upon a proper footing, it having so utterly outgrown its equipment and environment that a new site was absolutely indispensable. A suitable tract of land has been obtained in an attractive suburb of Tokyo, and plans have been made which contemplate the final expenditure, at the end of about eight years, of something like $1,000,000. This amount will build, equip, and endow one of the outstanding institutions of Japan—the equal of any—and furnish accommodations to five thousand students. Christian America now has her second opportunity to win non-Christian Japan; the first came many years ago when the nation as a whole turned toward Western learning, and it was largely lost for lack of enterprise on our part; this second opportunity arises because Japan has tried Western learning and civilization without Christianity. Disappointment and pessimism have followed. The nation finds itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. The cases of suicide among students are so many that the great falls of Kegon, Chuzenji, and the crator of Mount Aso, Kyushu, have to be under police guard for six months in the year to prevent these unfortunate incidents. Marquis Okuma, the premier, has himself said, "Japan must have the ideals which can come only from Christianity." Thirty per cent. of the students in St. Paul's Middle School accept Christianity and sixty per cent. of the college students. This effort properly to equip an institution of such vast importance to our missionary enterprise will surely meet with the hearty approval of the entire Church. It is to be hoped that that approval may find expression in something more substantial than words.

NATION-WIDE PREACHING MISSION

ARCHDEACON PERCY C. WEBBER is now conducting a mission in Jonesboro, Ark. During the month of December he held missions in Batesville, Little Rock, and Camden.

The Rev. Alban Richey, D.D., held, during the last week of January, a well-attended mission in St. Peter's Church, Smyrna, Del. During the first week of February Bishop Kinsman will hold a mission in St. Paul's Church, Georgetown; the Rev. William H. Laird in St. Barnabas', Marshalltown. The following week Bishop Kinsman will be in Christ Church, Dover, and St. Paul's, Camden; Archdeacon Thompson will be preaching in St. Philip's, Laurel, and All Saints', Delmar.

A mission was conducted at Holy Trinity Church, Jersey Shore, Pa., beginning January 16th and ending January 21st. The missioners were the Rev. H. B. Pulsifer and the Rev. Albert Aune. The large proportion of men attending was noticeable. Many resolution cards were signed. These same missioners conducted a combined mission recently in Philadelphia, Pa., in the parishes of St. James the Less, St. Bartholomew, and St. John Chrysostom.

Preaching missions are being held this week by the Rev. Bertram Brown of Tarboro, N. C., at the Church of the Ascension, Pittsburgh, Pa.; at Nativity Mission, by the Rev. G. W. Lamb; at St. Martin's, Aspinwall, by the Rev. L. F. Cole; and at Johnstown, by the Rev. Joseph Speere.

Bishop Sanford will conduct an eight-day mission in Sacramento, Cal., in February.

A mission was held in St. James' Church, Leesburg, Va., January 10th to 19th. Services were held every night and at the usual hours on Sunday, with celebrations of the Holy Communion on Wednesday and Friday, and brief addresses by the missioner. In the first week the Rev. K. J. Hammond of Culpeper, Va., preached five evenings on "Antidotes for Five Weaknesses or Sins of the Christian." On several nights printed outlines of the message were offered to the congregation on leaving the church, to carry home for further thought. Requests for prayers were received and used. On Sunday the Rev. Professor Bell of the seminary at Alexandria preached on "Excuses," and the Rev. J. Y. Downman, D.D., of Richmond, Va., conducted the final services of the mission, preaching earnest sermons on the seven Christian virtues. The mission was intended especially for helping those who were already Christians.

A belated report tells of the first of the Nation-wide Preaching Missions held in the diocese of Western Michigan. This was in Holy Trinity Church, Manistee, beginning on November 29th and ending December 5th. The missioner was the Very Rev. F. S. White of Grand Rapids. There was a daily celebration, and also Morning and Evening Prayer. At 3 P. M. each day a Bible conference was held and proved of great interest and value, resulting in the forming of a Bible club for women. The mission service proper was at 7:30 P. M. From the beginning there was a constant increase of interest in the mission, which came to an end with a great service Sunday night. At this last service an offering was made of pledges to live a better Christian life by a large number of people.

INSTRUCTORS FOR ST. JOHN'S UNIVERSITY, SHANGHAI

IN REGARD to the need of instructors at St. John's University, Shanghai, Dr. Pott, its president, makes the following statement:

"The work at St. John's is carried on largely by young laymen, who, after completing their college course in this country, volunteer for service in the educational work of the Church in the foreign field, and its success is due to a great extent to their assistance.

"At the beginning of the academic year, next September, the following men are needed:

"In the college we will want three men, one in the department of Philosophy, one in the department of Social Science (a graduate of a school of law), and one in the School of Science (a graduate of a school of engineering).

"Inasmuch as we teach French and German in the college, it is desirable that applicants should be competent to teach these languages.

"In the preparatory school we want two men, able to teach the subjects taught in the high school in the United States.

"We also need a man to act as physical director, taking the oversight of the drill, physical exercise, and the health of the students. (The applicant should be a graduate of a medical school.)

"Those who volunteer should be college graduates, or those who expect to graduate at the close of the present academic year.

"According to our present regulations we ask a young man to offer himself for a term of three years as instructor in the preparatory school or in the college. At the end of that period, he is eligible for a permanent appointment on the staff, and is permitted to take a year's furlough in this country for post-graduate study, with salary continued.

In case his connection with the institution is severed at the close of the three years, his passage is paid home to the United States.

"St. John's affords a unique opportunity for service to young men who are interested in the development of the new China. It is the largest Anglo-Chinese University in the country, and brings under its influence many of the youths who will play an important part in shaping the future destinies of their native land. A large amount of the instruction is given through the medium of the English language, and hence the American teacher who joins the faculty may begin his work before acquiring the Chinese language.

"One of the greatest reforms in China in recent years is the abandonment of the old educational system, and the adoption of modern liberal education, according to Western methods.

"Those contemplating going into the work should be actuated by missionary motives and should be in accord with the aim of the institution to bring Christian influence to bear on the lives of the students.

"Full particulars in regard to the standard of St. John's, salaries of teachers, etc., may be obtained upon application to Mr. John W. Wood, Church Missions House, 281 Fourth avenue, New York City.

"It is important that volunteers should send in their applications as soon as possible so that personal conferences may be arranged with the undersigned before he returns to China.

"F. L. Hawks Pott,
"*President, St. John's University.*
"281 Fourth avenue, New York City."

A MINNESOTA JUBILEE

Christ Church, Austin, Minn., celebrated its jubilee on Sunday and Monday, January 23rd and 24th. The anniversary sermon was preached by Bishop Edsall.

At the morning service the wardens and vestry acted as the escort of the clergy and bishop, while the children of the Sunday school escorted the bishop at the afternoon service.

At the parish banquet in Elks Hall Monday evening greetings were read from former members and rectors.

The Rev. Dr. Tanner of Faribault, who was present, has the unique distinction of having been present at both the laying of the cornerstone of the church in November, 1867, and at the consecration of the building in 1872. At the banquet, toasts were responded to by Dr. Tanner, J. W. Hare, senior warden, Mrs. W. M. Crane, Mayor Page, the Rev. Mark Paulsen of Albert Lea, and Bishop Edsall.

A jubile fund of over $400 was raised at the two Sunday services, clearing the parish of all indebtedness and leaving a nucleus for a new parish house.

Tuesday, St. Paul's Day, was the seventeenth anniversary of Bishop Edsall's consecration. Assisted by the rector, he celebrated the Holy Communion in recall of the anniversary.

CONSECRATION OF MINNESOTA CHURCH

On the First Sunday after the Epiphany, the church building heretofore known as Epiphany Mission, St. Paul, being free from debt, was duly consecrated by the bishop of the diocese. The instrument of donation was read by Mr. J. H. Probett, warden, and the sentence of consecration by the priest in charge, the Rev. Alfred G. Pinkham. The choir of his parish of the Ascension joined forces with that of the mission; and his curate, the Rev. G. M. P. Pridham, was also present in the sanctuary. The church building cost $4,200, of which $700 was paid by the Church Extension Society of St. Paul, and the balance raised by the congregation and its friends. The offering was taken for improvements to the guild room.

This is the sixth church consecrated while in charge of the Rev. A. G. Pinkham, and the tenth parish relieved from debt by him. He has never left a parish in debt. He has recently been elected grand master of the Minnesota masons.

AN UNUSUAL WEDDING ANNIVERSARY

On the occasion of their fourth wedding anniversary, a gentleman and lady of Nueva Gerona on the Isle of Pines, in addition to an invitation to the usual festivities at their home, sent out the following:

"Mr. and Mrs. Blank request your presence at the Church service on Sunday morning at 9 o'clock in honor of their fourth wedding anniversary."

MEMORIALS AND GIFTS

Miss Mary Wilson and Miss Elizabeth Penney of Park Ridge, Ill., have presented to St. Mary's Church, Park Ridge, two sanctuary chairs, an oak lecturn, and litany desk, all in harmony with the fine woodwork of the church, in memory of Mr. Charles H. Penney.

A handsome cross and a pair of vases have been placed in St. Luke's Church, Columbia, Isle of Pines, in memory of the Rev. Thomas Burry, who died suddenly three years ago at Santa Fé, on the same island. A tiled floor has been laid in the chancel of the same church in memory of the Rev. G. B. Johnson, who died a little more than a year ago in Santa Fé. It is hoped to tile the entire floor of this church as a precaution against the inroads of the ants, which sooner or later destroy all wooden things in the tropics.

St. Paul's Church, Cleveland, Ohio (Rev. Walter R. Breed, D.D., rector), has recently entered into possession of two bequests of $5,000 each, provided for in the will of the late Miss Helen Martha Avery, a communicant of the parish. The first of these bequests is for the benefit of the Frederick Brooks Missionary Society, named in honor of the brilliant and consecrated clergyman of that name, once rector of St. Paul's. It will serve to make permanent in the parish the society which has become known throughout the diocese for its noble and generous gifts to missions. The second bequest is for the general endowment of the parish.

A credence has been placed in St. Paul's Church, Alexandria, Va., in memory of Charlotte Louise Cazenove Berryman. It was designed and made by the Gorham Co. out of black walnut, and chastely carved to harmonize with the panelling and furnishing of the sanctuary. A bronze tablet bears the inscription:

"To the glory of God
and in loving memory of
Charlotte Louise Cazenove Berryman.
Entered into Life Eternal,
April 13, 1914.
The gift of her children."

Above the tablet is carved in the wood: "I am the Bread of Life." Mrs. Berryman was confirmed and spent her young life in St. Paul's parish. Her father, the late Louis A. Cazenove, was for many years a vestryman. In her unfailing love for the Church both at home and abroad Mrs. Berryman gave generously of her means.

There was dedicated on Sunday, January 23, 1916, by Bishop Burton, a memorial altar and reredos, in St. Peter's Church, Paris, Ky. (Rev. George H. Harris, rector), the gift of Mr. C. M. Clay of Mexico, Mo., and his sister, Mrs. J. W. Zevely of Muskogee, Okla., as a memorial to their two deceased brothers. This altar and reredos, designed by Charles R. Lamb, is elaborately carved in French Caen stone, and imported white and veined white marbles. The front of the altar has three carved panels of the Alpha and Omega, and the Chi-Rho symbols. The following inscription is cut in the marble panel at one end of the altar, in incised letters:

"To the glory of God
and in memory of
Green Clay, Jr., and Rhodes Clay.
A. D. 1915."

There have just been installed in St. Peter's Church, Plymouth, Conn., from the Lamb studios, several memorials, including an altar, reredos, and metal receiving bason. The altar, elaborately carved in oak, is the gift of Mrs. Virginia C. Langdon of Plymouth, formerly of New York, and is marked by an inscription reading as follows:

In loving memory of
Sarah Carolina Mason
A. D. 1916.

The reredos, also elaborately carved in harmony with the altar, is the gift of Mrs. Herbert L. Mitchell, in memory of her husband, the former rector of St. Peter's, who was drowned several years ago in trying to save the life of the organist of the Church. The reredos carries two plates, inscribed as follows:

Greater love hath no man than this:
That a man lay down his life for his friend.
Saint John 15:13.

In loving memory of the
Reverend Herbert L. Mitchell,
Rector of this Church.
Drowned August third,
Nineteen hundred and nine.

The receiving bason is given by Miss Mary E. Johnson of Hartford, Conn., and carries the following text on the rim:

Thy prayers and thine alms are come up for a memorial before God.

On the reverse side of the old gold plush mat is the following inscription:

In memory of
Elisha Johnson
and
Cathrine Talmadge Johnson.

ALBANY

R. H. Nelson, D.D., Bishop

Death of Maj. Charles J. Buchanan

Major Charles J. Buchanan, one of the founders of the Albany county bar association, and a lawyer of state-wide promience, died suddenly in his office on the morning of January 7th. In his death Albany loses one of its most distinguished citizens, and the Cathedral of All Saints one of its most helpful and liberal members. The funeral services were held at the Cathedral, a large congregation testifying to the love and esteem in which he was held in the community. His wife alone survives him.

ATLANTA

C. K. Nelson, D.D., Bishop

Sunday Night Service in Atlanta—Diocesan Club Organized

A new plan for the Sunday night service has recently been adopted at St. Luke's Church, Atlanta (Rev. C. B. Wilmer, D.D., rector), with a view to making the service more helpful to the community as well as to secure better attendance. Evening Prayer is said in full as usual with the assistance of the organist and choir, after which the clergy and choir retire and remove their vestments, the members of the choir afterwards going into the church and scattering among the congregation to assist in the singing of hymns. The rector then takes his stand at the head of the center aisle, and instead of a sermon from the pulpit speaks in a less formal way upon the subject announced, after which questions are asked by persons in the congregation. The subjects treated are such as concern religion in its

relation to practical, every-day affairs. For example, the subject of Religion and Health will deal not only with religion in its influence upon the bodily and mental health of individuals, but will include such matters as coöperation between the Church and the city health authorities, sanitation and good morals, etc. The plan has already very largely increased the Sunday night attendance. The men's club of the parish is actively interested in promoting the success of the venture.

ON FRIDAY, January 21st, a number of Churchmen, representing the parishes of the city of Alanta, met at luncheon in the Piedmont Hotel as guests of the bishop, the purpose of the gathering being the formation of a diocesan church club. A committee reported a constitution and rules, which were tentatively adopted. As the club is to be a diocesan and not merely a city club, it is proposed to hold but two meetings each year, on the Wednesday before Ash Wednesday and on the first Wednesday in October. Meetings will be held in different cities and towns of the diocese, and no two consecutive meetings will be held in the same town. Bishop Nelson will shortly issue the call for the first meeting of the new organization.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Clericus—Open Hearth Mission—Financial Advances at Berkeley—Italian Mission—Fr. Sill Leads Conference—Acolytes' Service

THE PROGRAMME COMMITTEE of the clericus of the Hartford archdeaconry have secured two excellent items as the final numbers of the season. Professor G. A. Kleene of Trinity College will give in March a paper on "The Social Philosophy of George Bernard Shaw," and the Rev. Charles A. Dinsmore will give his lecture on "The Burden of Dante" at the final meeting in May.

THE REV. JOHN H. JACKSON, superintendent of the Open Hearth mission, Hartford, has started two innovations in connection with his work. The Brotherhood of the Open Hearth, which was formed a few months ago, will hold musical evenings on the last Monday evening in each month in St. Paul's Hall. He is also starting a Bible class for men at 9 o'clock on Sunday mornings.

DR. HART at the recent annual meeting of the alumni association of Berkeley Divinity School, in reporting for the year, referred to the fellowship founded in memory of the late Rev. John Henry Watson of the class of 1871, an addition to the endowment fund of $10,000 in memory of the late James Junius Goodwin of Hartford, and amongst other gifts to two of $400 each from two of the alumni for the augmentation of salaries.

ST. PAUL'S ITALIAN MISSION, Hartford, under the able care and direction of the Rev. Paolo Vasquez, has been put on a well established and permanent footing and has great promise of good for the many thousands of unchurched Italians in the city. There is now a communicant list of 223. During the past year the attendance at the Sunday services has averaged between seventy-five and one hundred. The Sunday school is improving every week and has now an average attendance of seventy-five. A mission held from December 16th to 24th, inclusive, has proven of great benefit, ending as it did with a midnight Eucharist, at which over two hundred and fifty were present and ninety-eight communicating. The most pressing need of this work is a suitable church building—the services are held at present in St. Paul's Hall of the Open Hearth mission, to secure funds for which some members of the mission are planning to start a campaign at an early date.

TRINITY CHURCH, Collinsville, and Christ Church, Unionville, have been united, for a while at least, under the care of the Rev. Louis I. Belden, rector of Christ Church.

THE REV. FATHER SILL, O.H.C., will hold a conference or school of instruction in methods of conducting missions, for the clergy of the Hartford archdeaconry, in Trinity Church, Hartford, on Monday, February 14th. The Holy Communion will be celebrated at 9 A.M. and the conference will begin at 10 A.M.

THE ANNUAL acolytes' service of Christ Church, New Haven, Conn., was held on the Eve of St. Paul's Day. Solemn Evensong was sung by the Rev. H. La Field of the staff of Christ Church. The lesson was read by Fr. R. B. T. Anderson, O.H.C. The sermon was preached from the text, Gal. 2: 20, by the Rev. William A. McClenthen, D.D., rector of Mt. Calvary Church, Baltimore. It was a stirring appeal to know Christ as St. Paul knew Him. The rector of the parish, the Rev. William Osborn Baker, pronounced the benediction. The Rev. Arthur H. Kinney was master of ceremonies, assisted by the Rev. Francis B. Roseboro. This annual service possesses tremendous educative power, and is eagerly looked forward to by many guilds of acolytes in and out of Connecticut.

CUBA

H. R. HULSE, D.D., Miss. Bp.

Archdeaconry of Central Cuba—In the Isle of Pines

FROM JANUARY 10th to 12th the archdeaconry of Central Cuba, of which the Ven. C. M. Sturges of Matanzas is the archdeacon, held a series of sessions in the church called "Fieles à Jesus," in Matanzas, a large number of the clergy, including the bishop, being present. On the evening of the 10th there was a public service with a sermon by the Rev. J. M. Lopez-Guillen, a Spanish priest who is in charge of a large number of missions on and in the neighborhood of Nipe Bay. The morning of the 10th was devoted to the ordination to the diaconate of Mr. Ramon C. Moreno, which was followed by a conference in the afternoon, at which three papers were read. At the night session addresses were delivered on "The Essentials of the Christian Religion," by the Rev. S. Ledo of Los Arabos, and on "The Intention and Privileges of the Church," by the Rev. Ramon C. Moreno. All the papers and addresses were followed by general discussion, and of course everything was in Spanish. The final session was held on the morning of the 12th, at which resolutions were offered in memory of the late Rev. M. F. Moreno, who died last November in Cienfuegos, and the meetings were concluded by an hour's meditation conducted by the archdeacon, upon the words, "I am among you as he that serveth."

AT HIS annual visitation of the missions on the Isle of Pines on January 2nd, Bishop Hulse gave permission for the purchase of a lot on which it is hoped that a church may be built very soon. The work on the Isle of Pines is growing apace, and it will soon be imperative that another man be sent there in order that we may not lose what we now have.

WHEN THE McKinley tract on the Isle of Pines was offered for sale it was thought that a large city should quickly grow on the town site. Such a city was platted, one or two buildings were erected, and a lot was donated on which a church was built. The city did not develop, however, and so the church with but one or two other buildings stood alone in the midst of the pines. It might well have been called "St. John's-in-the-Wilderness." Meantime a village of some importance appeared at the great central orange grové, and it was determined to move the church to this place, a distance of about two miles. This was finally accomplished at a cost of $250, with no injury to the building, and with greatly increased congregations.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Educational—Auxiliary—Improvements at Dover—Death of Mr. R. H. Fooks

A MEETING of the Sunday school institute, under the auspices of the provincial board of religious education, was held at Immanuel Church, Wilmington, on January 27th. Addresses were made by the Rev. S. U. Mitman, Ph.D., provincial secretary, and by the Rev. Dr. John Mockridge of Philadelphia.

THE WOMAN'S AUXILIARY held an entertainment at the parish house of Trinity Church, Wilmington, at which a play was given, *The Message of the Little Blue Box*, under the direction of Mrs. F. G. Tallman, treasurer of the United Offering.

MONEY HAS been provided for further restoration of Christ Church, Dover. The rector, Archdeacon Thompson, recently announced that work would soon be begun on the entrance of the church. The present entrance, built in 1860, will be replaced by one on lines of the period of first erection, 1734.

THE REV. FREDERICK M. KIRKUS, rector of Trinity parish, Wilmington, is endeavoring to raise a $50,000 endowment for the Old Swedes' Church, the mother church of Wilmington. Already he has secured over $30,000. The Rev. Robert Bell, the new vicar of Old Swedes', has successfully inaugurated his work.

A SERVICE in the interest of the China Mission was held in St. John's Church, Wilmington, on January 11th. The speaker was the Rev. S. Harrington Littell, always welcome as an old Delaware boy and representative of a family to whom the diocese of Delaware is under deep obligation. On Sunday, January 16th, the Rt. Rev. Paul Jones, Bishop of Utah, visited Wilmington, preaching at Trinity and Immanuel and addressing a children's missionary rally at St. John's.

THE DIOCESE has sustained a great loss in the death of Mr. Robert H. Fooks, junior warden of St. Paul's Church, Georgetown. Mr. Fooks was one of the most faithful Churchman in Sussex county, helpful not only in his parish, but in the convention of the diocese as well. Another recent death is that of Mrs. C. E. Bacon of Milton, well-known as a teacher and member of the Milton choir.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Death of Henry F. Greene—Anglican Young People's Association

ST. PAUL'S CHURCH, Duluth, has suffered a great loss in the death of Mr. Henry F. Greene. Mr. Greene was a devoted Churchman, and a lawyer of eminent ability. At the time of his death he held the office of city attorney in Duluth and for some years he had been vice-chancellor of the diocese. During the presidency of Mr. Roosevelt he served in Washington as one of the commissioners of the civil service.

A BRANCH of the Anglican Young People's Association has been organized in St. John's parish, Duluth (Rev. C. E. Maltos, rector), and meets four times a month; once for Bible study, once for literary discussion, once for a musical session, and once for a social meeting.

ERIE

ROGERS ISRAEL, D.D., Bishop

New Year's Peace Service

ON NEW YEAR'S EVE, at 11:30, a service of intercession for the peace of the world

was held in the cathedral, partly based upon the form used in the Cathedral of St. Paul at Boston. The bishop read the Litany of Intercession and bade the congregation to moments of silent prayer for peace. The dean in his sermon said the Church as the Body of Him who was the Prince of Peace could take but one attitude. She must endeavor in every way to bring "Peace on Earth." The bishop began the celebration as the new year dawned.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

To Finish Grace Cathedral

A VERY PROMISING effort is now under way in Topeka under Bishop Millspaugh and Dean Kaye to finish Grace Cathedral in the near future. The consummation of this project will be a grand addition to the splendid financial work of Bishop Millspaugh, who has raised $176,000 for the benefit of the diocese besides inspiring work which has resulted in the consecration of forty churches, the building of seventeen rectories, and adding over eight thousand members by confirmation.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Protestant Episcopal Brotherhood—Religious Education

IN CELEBRATION of its sixty-fourth anniversary, the Protestant Episcopal Brotherhood of Baltimore attended a special service on the evening of the Third Sunday after the Epiphany, at St. Andrew's Church, Baltimore, with a special sermon by the bishop. The Brotherhood was organized in 1852 by a group of Churchmen for the purpose of mutual benefit in times of sickness and distress and for the promotion of Christian fellowship. It is the only beneficial organization in the Church, its membership being limited to male communicants of the Church. The annual banquet and smoker of the Brotherhood was held on the evening of January 24th in St. Andrew's parish house. There was a large attendance of the members and their friends. Mr. Gilbert J. Morgan acted as toastmaster. Interesting and inspiring addresses were made by the Rev. Canon Thomas Atkinson, the Rev. William O. Smith, Jr., Dr. B. Merrill Hopkinson, William A. Wheatley, Edwin Higgins, William S. Dubel, Marion K. Burch, and by Bishop Murray.

THE SEMI-ANNUAL meeting of the board of religious education of the province of Washington was held at the diocesan house in Baltimore on the afternoon of January 26th. In addition to Bishop Murray, president of the province, there were present the Rt. Rev. Dr. Rogers Israel, president of the board, who presided; the Rev. Dr. W. L. De Vries, secretary; the Rev. Dr. Frederick Gardiner, secretary of the board for schools and colleges; the Rev. Dr. L. N. Caley; the Rev. H. W. Diller; and Messrs. Robert E. Anderson, H. C. Westervelt, and Josiah Howard. The Rev. Stewart U. Mitman, Ph.D., field secretary, was also present. Reports were presented and plans of importance discussed furthering religious education in the province, especially in reference to the Sunday schools, Church schools, and colleges. In connection with the meeting of the board, a public meeting, to discuss the religious education of the children of the diocese, was held that evening in Emmanuel Church, to which the clergy and parents of the diocese had been especially invited. The Rev. Dr. William M. Dame, chairman of the diocesan board of religious education, presided. Bishop Israel made a strong address on "The Relation of the Parents to the Religious Education of the Child." He emphasized the tremendous importance of the unconscious influence of the parents on the child, especially the pre-natal influence of the mother. "Our eugenic devotees," he said, "do well, but they must get beyond the physical and mental into the spiritual. How many mothers look beyond the physical beauty or the mental quickness of their children and think of the spirit that is born also with the body and mind?" The child should be taught to pray so that his vision will be directed not to the mother, but to the Heavenly Father. There should be daily family prayer in every home and some sacred place there where the parents can go with their children regularly and talk with God, and the children should be taught to go with the parents, not only to Sunday school but to church. Bishop Murray followed with a very helpful address chiefly to the clergy. On the following morning a supplementary meeting was held in Emmanuel parish house for the purpose of discussing the subject of the child's religious nurture. The leaders of the meeting were the Rev. Howard W. Diller of Pottsville, Pa., the Rev. Dr. Stewart U. Mitman, and the Rev. Dr. Frederick Gardiner.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Detroit Convocation

THE WINTER meeting of the Detroit convocation was held at the Church of the Ascension, Detroit, on Thursday, January 27th. Resolutions of sympathy were offered for the Rev. Dr. McCarroll, dean of the convocation, on account of the death of his wife, and for the family of the Rev. Dr. Sayres, the general missionary of the diocese, on account of his serious illness. The Rev. Henry J. Simpson, the educational secretary of the diocese, explained the twelve new Sunday schools which are soon to be started in Detroit and the surrounding suburbs.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

A Programme for Patronal Festival

ST. PAUL'S CHURCH, Hammond (Rev. W. J. Hawthorne, rector), celebrated its patronal festival with a five days' programme, beginning on the Sunday before the feast of the Conversion of St. Paul. It was the first annual dedication festival of the parish. Many communions were made on the feast day and the Sunday preceding. At the special evening service, the church was filled by the various organizations of the parish.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Coming of Dean Lathrop—Departure of H. J. Dreher

DEAN LATHROP arrived in New York from Belgium on Saturday by the *Noordam*, which had been seventeen days *en route* from Rotterdam, having encountered violent storms and been obliged to put into a Nova Scotia harbor before reaching her destination. The Dean was expected to reach Milwaukee on Thursday of this week.

The Rev. C. N. Lathrop accepted an election as Dean of the Cathedral to succeed the Rev. S. P. Delany, D.D., on the resignation of the latter in September, but with the proviso that he was to be permitted to carry out a previously formed plan to spend the months of October, November, December, and a part of January in Belgium in the work of the Belgian Relief Commission, of which he is a member. Dean Lathrop, therefore, comes to this country with full knowledge of conditions in that distressed land and after having been one of the American representatives in the work of relief. He will be very cordially welcomed in the diocese.

SEVERAL VACANCIES in the diocese are created by the regretted removal to New York of Harold J. Dreher, who becomes an officer of the National City Bank. Mr. Dreher is a vestryman of St. James' Church, a member of the Standing Committee, a deputy-elect to General Convention, treasurer of the diocese, and treasurer of Nashotah. He will be greatly missed in each of these capacities. To take his place as treasurer of the diocese, the Standing Committee has chosen Mr. James Daggett, a member of St. John's Church, who is Mr. Dreher's assistant in the bond department of the Marshall & Ilsley Bank. As treasurer of Nashotah, until the trustees shall meet, the executive committee have chosen George E. Copeland. Mr. Dreher's place on the Standing Committee has not been filled, while for General Convention one of the elected alternates will be appointed.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

A Sunday School Attendance Contest

THE SUNDAY SCHOOLS of St. Louis and vicinity at the suggestion of the chairman of the diocesan board of education, the Rev. James Wise, have entered into an attendance contest. The school that makes the best showing will win the banner to be presented at the meeting of the Missionary Host in May.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

A Service for Acolytes

THE SEVENTEENTH annual service of the Confraternity of St. Osmund at the House of Prayer, Newark, N. J., was held on Thursday evening, January 20th. The rector, the Rev. John S. Miller, sang the service; the Rev. Robert W. Trenbath and the Rev. Pelham St. G. Bissell reading the lessons. Clergy and acolytes from neighboring parishes attended the service and took part in the solemn procession. The sermon preached by Bishop Stearly was admirably adapted to the occasion and set forth the duties of acolytes in every-day life among men and their responsibilities as servers in the sanctuary of God at service time.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Auxiliary — Convocation — Successful Canvass — Diocesan Club

ON FRIDAY, the 14th, a neighborhood meeting of the Woman's Auxiliary of the Plainfield district was held in St. Luke's parish, Roselle. The address was made by Bishop Jones of Utah. Refreshments were served to about fifty delegates.

THE MID-WINTER meeting of the convocation of New Brunswick was held in St. James' parish, Long Branch (Rev. M. O. Barnes, rector), on Thursday, the 20th. After the celebration the meeting was called to order with Archdeacon Shepherd in the chair. The report of the archdeacon showed great activity among the organized and unorganized missions. Bishop Matthews told of the gift of one hundred books for the diocesan library. The diocesan paper called forth a general discussion. A committee was appointed to consult with a similar committee of the Burlington convocation with a view to increasing the circulation. In the afternoon the members were addressed by Archdeacon Parrish of Maryland on "Conducting a Mission."

AN INDEBTEDNESS of $3,400 on St. Luke's Church, Gladstone (Rev. John M. Harper, rector), has been liquidated.

A RECENT canvass of the parish of St. Paul's, Rahway (Rev. H. A. L. Sadtler, rector), showed remarkable results. Four hundred dollars was pledged for missions as

against $55 last year, and for the support of the parish $2,500 against $1,294. The rector adds in summing up the results, "No fair this year; those who have spent their strength in doing for fairs can now apply their time to the things that are God's."

THE CHURCH CLUB of the diocese met in the parish house of Trinity Church, Trenton, on Thursday, the 20th. The initial address by Bishop Matthews was on "One Year in the Diocese of New Jersey." The guest of honor was Professor George M. Harper of Princeton, who spoke on his experience in England and Belgium.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Rector's Anniversary

ON ST. PAUL'S DAY, Dr. Walter R. Breed completed the ninth anniversary of his rectorship in St. Paul's Church, Cleveland. There was, in the evening, a reception at the rectory, at which the rector and Mrs. Breed were assisted by the curates of the parish, the Rev. Joseph Groves and the Rev. Walter F. Tunks.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Church of the Redeemer, Oklahoma City

A FAITHFUL work among colored people in Oklahoma City is being carried on at the mission Church of the Redeemer, of which the Rev. Jedidiah Edmead is priest in charge. On the Second Sunday after Christmas a family of four was received into this church by baptism.

OREGON

W. T. SUMNER, D.D., Bishop

Reopening of Seamen's Institute—Patronal Festival

PLANS ARE being made for the reopening of the Seaman's Institute in Portland after a lapse of several years. The Social Service League in Portland has been raising funds with a view to taking charge of it, $1,800 having been already realized. An additional sum of $400 is still needed that the necessary furnishings may be provided. It is expected that this amount will soon be raised. Roomy quarters in a convenient portion of the city have been secured, and various mills have donated lumber for partitioning off rooms for the officers and men and a hall where meetings of various kinds may be held.

ST. PAUL'S DAY, the patronal feast of the parish, was observed at St. Paul's Church, Oregon City, as a day of prayer and thanksgiving. The Holy Eucharist was celebrated at 7:30 A. M. From that time until 6 P. M. there was some one of the parishioners continually at prayer in the church, praying for the needs of the parish and thanking God for past blessings. The day had been divided into half-hour periods, for which the rector asked volunteers from among the communicants. A paper, containing heads of intercessions with suggested collects from the Prayer Book for each head, was given to those who took part. In the evening, at 7:30, a good congregation gathered, in spite of a snow storm, for Evening Prayer and a sermon on St. Paul by the Rev. Thomas Jenkins, the rector of St. David's, Portland.

SINCE OREGON became a prohibition state there has been talk of giving up the Sunday afternoon service in the jail at Portland—there being so few to attend!

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Bishop Whitehead's Anniversary

THE RT. REV. CORTLANDT WHITEHEAD, D.D., celebrated the thirty-fourth anniversary of his consecration on the Feast of the Conversion of St. Paul, at the Church of the Ascension, Pittsburgh. The day was also the fiftieth anniversary of Bishop Kerfoot, the first Bishop of Pittsburgh. There was a service of intercession followed by a celebration of the Holy Communion, with an address by Bishop Whitehead. About twenty of the clergy appeared in their vestments, and there were representatives from many of the city and suburban parishes.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Preparing for a Choir Anniversary—Progressive Work in Coventry Village

THE BOY CHOIR of St. Stephen's Church, Providence, will celebrate its fiftieth anniversary this coming fall. No definite plans have as yet been decided upon, but it is hoped to have a large gathering of past members for a festival service followed by a banquet and social time. One member of the original choir of 1866, Mr. Lemuel G. Carpenter, is still connected with the parish. All boys and men who have ever sung in this choir are asked to send their names and addresses to the present organist, Mr. Edwin E. Wilde.

THE VILLAGE of Coventry has no church building of any denomination and the work carried on by the general missionary and Deaconess Dahlgren, the only religious work undertaken there, has been very successful, the whole village practically uniting in it.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

New Mission Building at Orleans

THE REV. JOHN E. SHEA and his little band of faithful people had the joy of worshipping in their new mission church on Christmas Day. Mr. Shea is the missionary to the Indians along the Klamath river, and the new church is built in the interior village of Orleans in Humboldt county. Large congregations attended the opening services, which were made especially interesting by the rendering of the music by a vested choir. Mr. Shea reports all the trails obliterated with a deep snow and some of the Indians suffering for lack of food. Mr. and Mrs. Shea have done a beautiful work during their four years residence in this field and the new chapel is an evidence of patient, wise, and loving effort. Their many friends throughout the Church will congratulate them on this advance made in the erection of a permanent house of worship. The bishop of the diocese, who has been conducting eight-day missions in Vacaville and Bernicia, expects to visit Mr. Shea's field in May.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

New Vicar for Colored People

THE REV. JAMES A. PALMER, rector of Holy Trinity Church, Spokane, has been appointed vicar of St. Thomas' mission, the congregation of colored people which holds its services at All Saints' Cathedral. He began his work the first Sunday in January. This mission has been without a regular vicar

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since the Rev. W. H. Bliss, former Canon of All Saints', left a little over a year ago to become rector of Trinity Church in Seattle. Dean W. C. Hicks of the Cathedral has had charge temporarily, and has been assisted by other clergymen of the city in conducting the services.

The mission has about 60 members, with a Sunday school, a woman's guild, and a Woman's Auxiliary.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Diocesan Clericus

THE DIOCESAN CLERICUS met at the Hotel Gordon recently as the guest of Bishop Harding. About sixty priests were present. Bishop Harding conducted devotional exercises at 2:30 P. M. The Rev. Dr. De Vries read a paper on The Church. A committee was appointed to draft suitable resolutions upon the death of the Rev. Mr. Falls.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Woman's Auxiliary

AN ENTHUSIASTIC and largely attended meeting of the Woman's Auxiliary of Western Massachusetts was held in St. John's Church, Worcester (Rev. Walton S. Danker, rector), January 21st. This was the annual mid-winter meeting. The business meeting at 11:30 A. M. was presided over by the president, Mrs. E. A. Fisher. The Rev. C. Morton Murray of the Holy Trinity Mission, Southbridge, made an appeal for funds to aid in building the proposed Alexander H. Vinton memorial church. Archdeacon Hudson Stuck spoke at 1:30 P. M., telling of the physical characteristics of his work in the interior of Alaska, especially at Tanana on the Yukon and at Allakalset. He made a fervent plea for the protection of the Alaskan Indian from his foes, the bad white man and whiskey. Mrs. Walter Hughson of Grace Hospital, Morganton, N. C., spoke at 2:30 P. M. on behalf of the work among Southern mountaineers and the hospital work in Morganton. Miss Mary Tembridge of Detroit, Mich., spoke on the Junior Auxiliary. An offering of $120.11 was given to Archdeacon Stuck for Alaska and $55 for the Bishop Vinton memorial church in Southbridge. A conference of Junior Auxiliary leaders followed at the close of the Woman's Auxiliary meeting.

WEST VIRGINIA

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January 23rd, when Archbishop Germanos of the Holy Orthodox Greek Church used our church building to say a nuptial mass and solemnize a marriage according to the Greek rite. The congregation stood near the chancel to observe the ceremonial, which lasted an hour. At the conclusion of the wedding, men passed round the church, dipping carnations in very fragrant perfume and then sprinkling the congregation. At the door all were given a piece of sweet bread, five loaves of which had been exhibited on the credence table. The archbishop has a magnificent voice, and charmed the large audience of Americans as he sang the Divine Liturgy.

CANADA

News Notes of Peace and War

Diocese of Montreal

THE BISHOP attended the meeting of the deanery of Bedford at Farham, January 26th, and afterwards inducted the Rev. F. W. Shaffter as rector of Waterloo. He presided at the annual meeting of the Church Home, Montreal, January 27th.

Diocese of New Westminster

BISHOP DE PENCIER leaves shortly for the front, as the 62nd Regiment, of which he is chaplain, has been ordered to be ready. In his recent pastoral letter he mentions some of his reasons for taking this step. He says he has the consent and approval of his brother bishops all over Canada, who have felt very strongly that the bishops of Canada ought to be represented at the front by one of their number. The Archdeacon of Columbia is acting as commissary for the diocese of New Westminster and the Archdeacon of Lytton for that of Cariboo.

Diocese of Niagara

IT WAS announced at the annual banquet of the men's club of St. James' parish, Hamilton, that $1,000 towards an organ for the church had been contributed by Mr. Andrew Carnegie. A large number of the members were present. The membership of the Sunday school of the church has had an astonishing increase in the last year, and the honor roll of the parish shows how large a number of the parishioners are on active service at the front.—AT THE general mission which begins the first week in Lent, the Very Rev. Dean Owens of Christ Church, Hamilton, is to be the missioner at St. George's Church, Montreal.

Diocese of Quebec

THE MISSIONER for the Lenten mission in Trinity Church is to be Canon Howitt.—CANON SCOTT, rector of St. Matthew's, Quebec, for services at the front has been made a Companion of the Order of St. Michael and St. George.—CANON HEPBURN has been appointed rural dean of Coaticook.

Diocese of Rupertsland

THE ANNUAL REPORT of the vestry of St. Michael and All Angels' Church, Winnipeg, is very satisfactory. The receipts are rather larger than the previous year, enabling the vestry, after meeting all assessments, to make a contribution to Archbishop Matheson's Belgian Relief Fund. It is worth noting that the men of the congregation who have gone to the front do not forget their church, but in some cases forward their subscriptions.

Diocese of Toronto

THE FINANCIAL SECRETARY of Wycliffe College, the Rev. H. D. Raymond, has been appointed vicar of Trinity Church, Barrie.—THE CHURCH of St. Nicholas, Birchcliff, was completely destroyed by fire January 16th. The firemen managed to save the Communion plate, and the piano from the schoolhouse. The building had only been used by the congregation for a little more than a year, so that it was all new. The fine organ was also burned. The rector, however, is confident that a larger church will be built at once, members of the congregation having already offered subscriptions.—THE CHURCH of the Messiah, Toronto, has started a monthly leaflet at the new year, called *Church Notes*. A special mission is to be held in this church for young men and young women, from February 27th to March 7th.—MANY congratulations came to Mrs. J. H. Hopkins of St. Paul's parish, Lindsay, on her one hundredth birthday, January 15th. She partook of Holy Communion in the morning with a number of her friends and relatives.—CHURCH PARADES of the troops in training were held in St. James' Cathedral, and St. Paul's Church, Toronto, on Sunday, January 16th.—A MEMORIAL service was held in the college chapel of Wycliffe for men of the college who have fallen in the war, January 13th.—THE MOTHERS' UNION LITANY was used at the special service in St. James' Cathedral, Toronto, January 13th. The Rev. C. E. Sharp was the preacher.

Educational

THE OFFICIAL CATALOGUE of St. Stephen's College, Annandale, N. Y., for the year 1916, recently distributed, indicates that this old Church college is drawing its students from widely-scattered sections of the country. Thirteen different states are represented and one foreign country; and, although the greatest number of present students come from New York, the proportion from other states is exceedingly high. In representation Massachusetts ranks second to New York, Pennsylvania third, and New Jersey fourth. In a general statement, President Rodgers says: "St. Stephen's College is essentially a Church college, and regards the fulfilment of the designs of the founders as its most important function. Nevertheless, its aim is to provide for young men, whatever their vocation may be, a sound intellectual training for their life work." The spring recess will commence at noon on March 22nd and end on April 4th. Since the publication of the last catalogue a central heating plant, which supplies steam heat to all the dormitories, was installed in the basement of Orient Hall. Commencement Day will fall this year on Wednesday, June 14th. The preceding Sunday will be observed as Baccalaureate Sunday.

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1 " (Serge), Latin.
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1 Chasuble, Maniple, Stole, Burse and Veil (Black).
1 Cranmer Cap (Silk).
2 Credence Covers.
1 Chalice Veil (lace border).
1 " " (narrow hem).
1 " " (wide hem).
1 Chasuble (linen).
1 Girdle (knitted linen).
1 " (black mohair).
1 " (black silk).
1 Doctor's Hood (Mich. Univ.).
1 Fair Linen Cloth.
1 Stole (white brocade).
1 " (green).
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1 " (white).
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